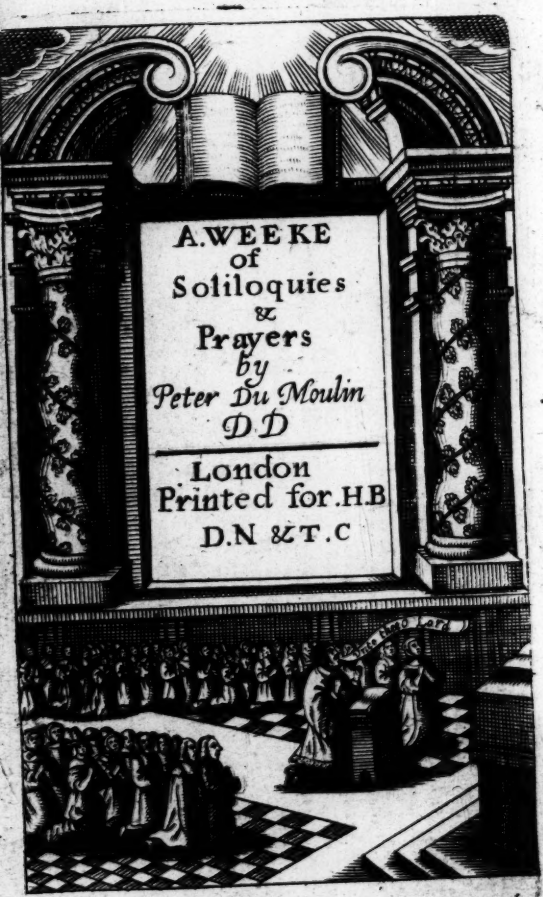

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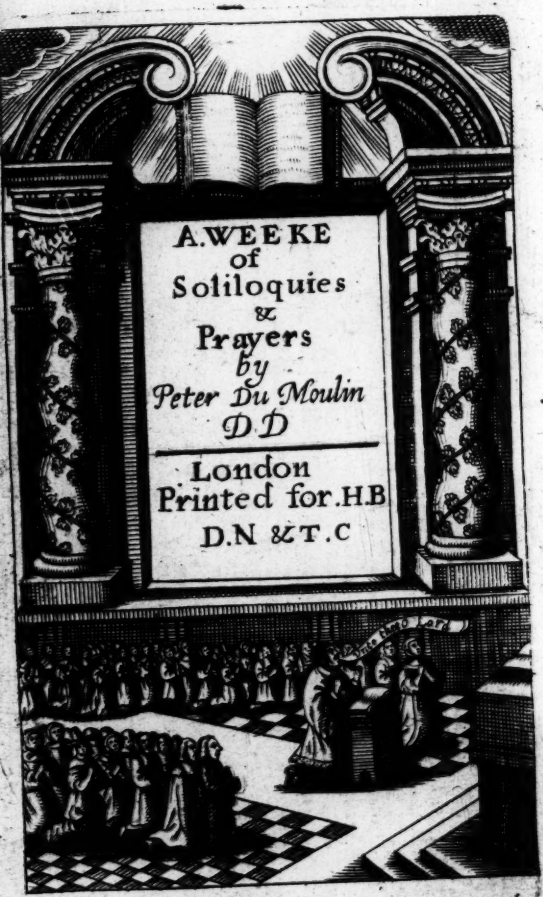

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A WEEK OF SOLILOQUIES AND PRAYERS:

With a

PREPARATION

To the

Holy Communion.

And other *Devotions* added to this Edition.

In Two Parts.

By *Peter Du-Moulin*, D. D.

LONDON,
Printed for *H. Brome*, at the *Gun*, at the West end of *S. Pauls*, 1677.

*64-1423

E. R. Williamson

TO THE

Right Honourable

ELIZABETH

Countess of

Burlington and *Corck*,

Sole Daughter and Heir of the

Right Honourable

HENRY.

Earl of *Cumberland*.

Madam,

IT is now twenty three years since I humbly presented these Meditations to your Ladiship: And I could not in duty do otherwise since they were conceived in your house, where I had found for many years a favourable retreat in the publick and my

private calamity. And yet by a more particular title your Ladiship might claim them as your own goods; For God having sent me some interruption in my health, whilst your Ladiship expreſt much charity and tender care for my recovery, I endeavoured to make some amends for the discontinuance of mine attendance, and spent these thoughts to give to your Devotion what help I could, that in your Prayers you might ever meet God, whom many times we miss when we go about to seek him by prayer.

Truly we ought to observe with our best care what may be the reason why so often either we find no return of our prayers, or find a return of displeasure instead of comfort. As for the perverse and hard-hearted, who yet take upon them to pray, the blind man healed by Christ saith, John 9. 31. *That* God heareth not sinners, *and he saith right, for he means impenitent sinners.*

But what have I to do with them that are without, speaking now to your

godly

godly ſoul endowed with Gods fear and love? Why then are the prayers of them that love and fear God ſo little effectual many times? The main cauſe is the wandring of their thoughts when they are about that holy duty. For it is no wonder that God granteth not what we ask when we think not what we ask. And it were a wonder if that Holieſt of Holies, being ſpoken to without attention, did not reſent ſo great a contempt which we would not uſe to our inferiours. Since then the wandring of our thoughts is the cauſe of that great evil, what is the cauſe of that wandering? Indeed the prime cauſe is the incapacity of our low carnal nature to comprehend the infinite God, who being inviſible and immaterial doth not help the mind with any image proportionate to the ſenſe and imagination, without which it is very hard for the underſtanding to fix his thoughts. And that defect in our nature is made worſe by this defect in our duty, that we make our addreſſes to God having not conſidered before what

we are going about, what God is, and what we are.

And as the best things may be of ill use, the saying of prayers by heart so necessary to many people, as uncapable to frame prayers, yet without an especial good heed will give more licence to the wandring of our thoughts: For words setled in the memory by long custom will come to our tongues end before they enter into our mind, and such is mans weakness that things most ord nary are least heeded.

For a help against these inconveniencies, I have here set down models of prayers for every day of the Week, and two for the Lords day. And before every prayer I have set a Soliloquy guided by a text of Scripture. That diversity of prayers may help to stay your attention, and more yet, the Soliloquies that usher them.

For because we use to fall on our knees with our minds full of the businesses and companies from which we come, it will be a wise course to take time to

meditate

meditate a little, and recollect our thoughts before we begin to pray. And because many times we are no more fit to speak to our selves of God than to God, your Ladiship shall find here Soliloquies ready made.

For the several days I have chosen different subjects, and such as contain in this small number the whole duty of the Christian, and laid them in the order that I thought fittest to set a conscience in a good frame. For otherwise I intend not to tie Devotion to certain days; the Prayer for Munday being alike good for Tuesday.

To these prayers your Ladiship may add according as your necessity or discretion shall suggest. Which that you might freely do, I made them not overlong, so that one Soliloquy with the Prayer will not hold you above a quarter of an hour.

I know your Ladiship useth other good helps, to your own more particular aspirations to Heaven. And I presume not hereby to make you decline

any

any form or devout custom where you have found edification. But by using these sometimes the other will become new to your Ladiship, and variety will make them more acceptable and profitable.

One counsel I humbly crave leave to urge upon your godliness, that you never set your self to pray without some foregoing meditation, either of your own good thoughts, or anothers made ready to your hand. To which end, I have in the end of this Week of Devotions added a preparatory Soliloquy for any kind of Prayer. For there being such an immense distance between God in Heaven and man upon Earth, it is almost impossible for him that prayeth, to fix his mind newly come from worldly businesses upon his Father which is in Heaven, except he make before a Bridge of Meditation between these so distant shores.

Here also your Ladiship shall find a preparation for the holy Communion, although you want not the labours of

others

others that have worthily meditated upon this ſubject, whoſe good example ought not to ſlacken the diligence of other Divines, but encourage their induſtry. And the more this duty is oppos'd or neglected by others, the more it concerns us to attend it with devotion and diligence.

Though there be better helps abroad for the practice of Piety, theſe may be more effectual with your Ladiſhip, becauſe they are your domeſtical goods, and productions of your charitable care of my health, which provoked my endeavours to take this care for the health of your Soul.

Yet by theſe helps of Devotion I do not ſo much intend to eaſe your Meditation of a labour, as to ſtir up towards theſe ſacred duties the rare abilities of your brave mind, bleſt with a gracious diſpoſition to godlineſs and good works. Of which I could ſay much, but that your generous Piety ſeeketh not to be praiſed, but ſtrengthened.

For that end I humbly preſent theſe

Medita-

The Epistle Dedicatory.

Meditations as Handmaids to your Ladiships Devotion, beseeching God to assist them with his vertue from above, that you may be strengthened with might by his Spirit in the inner man, growing every day from grace to grace, and finally from grace to glory. I rest,

Madam,

Your Ladiships

Most dutiful and most

affectionate Servant,

P. Du-Moulin.

IMPRIMATUR

July 3. 1677.

C. Alston, R.P.D. Hen. Episc. Lond. a Sacris Domesticis.

A WEEK
of Soliloquies and PRAYERS.

For the LORDS DAY *Morning.*

Pſal. 31. Verſe 23.

O love the Lord all ye his Saints [otherwiſe] *his beloved.*

Soliloquy.

As there ever a more reaſonable deſire, than that thoſe whom God loveth ſhould love him again? For ſo many bleſſings which God ſends down in great ſhowres

upon them, can they do leſs than ſend up to him the Vapours of their holy affections and thanks? Truly it was by him that love began. *Herein is love, not that we loved him, but that he loved us.* Yea, *we love him, becauſe he firſt loved us*, 1 Joh. 4. 10. And the chiefeſt effect of his love to me is the grace that he giveth me to love him. O if love requires love, and if benefits demand thankfulneſs, what love, what thankfulneſs do I owe to my God in whom I have both my being and well being?

But as the Sun makes us loſe the ſight of the Stars, there is an effect of his love which ſeems to ſwallow all the other effects, and by its great light draws upon itſelf alone the eyes of the devout ſoul. And that is the ſending of the ſon of God for our redemption. *For God hath ſo loved the world, that he ſent his [illegible] to the world, that whoſoever believeth on him ſhould not periſh but have everlaſting life*, Joh. 3. 16. O unfathom-

able

able depth of the love of God! Love ſtronger than death! death of the ſon of God that gives us life! Happy is he that can dive into that gulf of mercy. Not to find the bottom, for it hath none, but to loſe himſelf in it with love and admiration. But it is a comfort to me in this temporal condition where reaſon is ſhort-ſighted and cannot reach to the height of the knowledge of God, that it is poſſible for me to love more than I know. And without comprehending his myſteries I may rejoyce in his love. Praiſed be God that I know enough of him to love him, though I ſhould know no more of him but that he loveth me.

Then that I may perfectly love him, I will take for my pattern the perfect love that he bears to me. He loved me and elected me in Chriſt before the foundation of the world. As his love is eternal, mine muſt be perpetual, and partake of the perpetuity of its object and original. He loved

me freely and without hope of profit, for though he fetch glory out of his mercy to me, he could have glory enough without it. And he could fetch glory out of his justice, if he had chosen rather to condemn me. My love to him then must be altogether free; I must not love him with a mercenary love, only for mine own utility, but purely and simply, because he is good to me, good in himself, and the prime perfection. And because it is the duty of the creature to love the Creator, and of the redeemed to love the Redeemer.

He hath loved me with a singular love, for Christ hath taken as much labour to redeem me as if he had none but me to redeem. It is not by the great, it is in particular and by virtue of a singular election that I am redeemed. And I may say after St. *Paul* that *God loved me and gave himself for me*, Gal. 2. 20. Besides, his love guideth and tendeth me as carefully in all my wayes, yea in all my

my ſteps, as if he had none but me to tend in all the world. I muſt then for that ſingular love return him a love altogether ſingular. I muſt love nothing properly but him, all other things in him and for him, nothing out of him. He loved me ſo much as to die for me, I muſt alſo love him more than my life. He loved me as his Spouſe, I muſt alſo love him as my husband, but a husband to whom I owe my life and my ſelf; a husband that married me with eternal compaſſions, when I was by nature his enemy; and marrying me he endowed me with his own kingdom.

How it grieves me that I have nothing to bring to a husband ſo great and ſo good! For what can I bring to him in marriage ſince he hath given me what I have, and made me what I am? What then? Shall I bring him nothing? Yes truly; I will bring him my heart, I will give him my love. For though I hold of

him my heart and the grace to love him, yet it is a gift of mine when I preſent it to him, becauſe I preſent it freely. Be the diſparity never ſo great between the Creator and the creature, I may give him love for love: the eternal God that loveth me, payeth himſelf with the love of his little ſervant.

I will put him as a ſeal upon my heart, Cant. 8. 6. I will keep him faſt and cloſe to my heart, that my heart may take the print of him and never loſe his bleſſed figure. He is ſo good that he defends me even when I offend him, I will be ſo good as to love him even when he ſtrikes me. He keeps near me when I turn away from him, I muſt keep near him even when he ſeems to hide his face from me. God patiently expects my repentance, I will patiently expect his deliverance. *He loved his own unto the end*, Joh. 13. 1. *and he ſtayes with them alwayes, unto the end of the world*, Mat. 28. 20. and

and beyond, even to eternity. His love to me hath no end, no measure, no intermission; O that my heart were towards him as his is towards me! O that I could love him to the end, yea without end, and that the world and the flesh should make no intermission in my love! O that I could raise my love to such a high degree, and there keep, that *many waters could not quench that love, neither could the floods drown it*, Cant. 8. 7. But to that end I must crave the help of his holy spirit.

PRAYER.

O My God, my most gracious Father, who hast loved me from all eternity, and wilt yet love me to all eternity, I am too little to comprehend the greatness of thy compassions, and the excellency of thy promises to me. O Lord how excellent is thy loving kindness! *Psal.* 36. Thou hast not only made me af-

ter thy likeneſs, fed me with thy bounty, and preſerved me by thy providence, but thou haſt not been ſparing of thine own ſon, and thy ſon hath not been ſparing of his own life to redeem me from death, and give me the inheritance of thy kingdom. *O the depth of the riches both of thy wiſdom and mercy!* O incomprehenſible goodneſs! O infinite love! What ſhall I render thee for the ineſtimable treaſures of thy grace? But even this belongs to the infinity of thy love, that thou acceptest the love of thy little creature in exchange of thine infinite love. Come then, let me love thee, let me bleſs thee, O my God, *who forgiveſt all mine iniquities, who healeſt all my diſeaſes; who redeemeſt my life from deſtruction, who crowneſt me with loving kindneſs and tender mercies, who ſatisfieſt my mouth with good things*, Pſal. 103. 3. O my Saviour Jeſu, who for my ſake hadſt thy hands and feet pierced with nails, and thy ſide launc't with a ſpear,

ſpear, be pleaſed to make a wholſome wound in my breaſt with the point of thy love. For as by thy light we ſee light, ſo by thy fervent love to us, we are inflamed with love to thee.

O thou the firſt beauty, the firſt goodneſs, who only deſerveſt that I make an incenſe of my affections unto thee with the fire of love; I deſire to know thy perfections better, that I may love them better. I deſire to love thee with all my heart, and with all mine underſtanding, and more yet with my heart, becauſe it is more capable to embrace thee than mine underſtanding to know thee. Lord how I eſteem the celeſtial glory, becauſe there the ſoul knows thee and loves thee perfectly! And how the world and mine own fleſh diſpleaſe me, becauſe they make me incapable to know and love thee as much as I deſire! But although I feel my ſelf full of imperfection, *yet the deſire of my ſoul is to thy name O Lord,*

and to the remembrance of thee. With my ſoul have I deſired thee in the night, yea, with my ſpirit within me will I ſeek thee early, Iſa. 26. 8. I will ſeek thee, O Lord, but I have need that thou ſeek me and find me, and bring me thy ſelf to thee, and put far from me all things and all deſires that make me go aſtray from thee.

My God, becauſe I love thee, I deſire to pleaſe thee, and that I may pleaſe thee I deſire to be like unto thee. O great Bridegroom of my ſoul when wilt thou make me like unto thee that I may be all handſome, and a fit Bride for thee? When ſhall I be clad all about, all over, with *the new man which after God is created in righteouſneſs and true holineſs*! Epheſ. 4. 24. How ambitious am I to be deckt with the precious jewels of faith, charity, zeal, the *ornament of a meek and quiet ſpirit which before thee is of great price*, 1 Pet. 3. 4. *and above all with thy love which is the bond of perfectneſs*, Col. 3. 14. that theſe Chri-

Christian vertues be *an ornament of grace into my head and chains about my neck*, Pro. 1. 9. Lord thou hast adorned me with the imputation of thy perfect righteousness, my glorious wedding gown, whereby I do appear before God thy father and mine all righteous and all perfect. *I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath cloathed me with the garments of salvation, he hath covered me with the robe of righteousness, as a Bridegroom decketh himself with ornaments, and as a Bride adorneth her self with her jewels*, Isa. 61. 10.

O Christ who hast already made me fine with the jewels of thy merit, be pleased to add unto them those of thy spirit, that thy righteousness serve not only to justifie me, but much more to sanctifie me. For I shall never be a Spouse handsome enough for such a perfect Bridegroom till thy vertues pass unto and into me, and change me into thy likeness by the operation

operation of thy powerful spirit, the chief effect thereof being a fervent love expresst in a serious imitation. O Lord, *thy banner over me is love*, Cant. 2. 4. my wedding livery is love. With that livery I expect to be led by thee into the wedding chamber. O in that expectation let love produce his best effect in me, which is to change the person loving into the beloved, so that I may truly say, *I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me*, Gal. 2. 20. I look for an eternal habitation to live with thee and live by thy life. But it is too long for me to expect till thou bring me into that wedding room. I have a wedding room for thee in my heart, not so well furnisht as I could wish to receive such a great guest, but come Lord and bring thy furniture of grace along

with

with thee. That house cannot want accomodation that is graced by thy presence. O Lord *be thou in me and I in thee, as thou Father art in the Son, and thou Son in the Father, that I also may be one with you*, John 17. by the holy Ghost the spirit and bond of love. And to you three persons and one God be glory for evermore. Amen.

For

For the LORDS DAY *Evening.*

Joh. 14. Verſ. 23.

If a man love me he ſhall keep my word.

Soliloquy.

HOw ordinary it is to hear Gods word, and how rare to keep it! And how ſimply will men perſwade themſelves that they love God, when they take no care to pleaſe him! They love God as they do their horſes, for their uſe, which is not loving God but themſelves. He that will love God and not keep his word, doth as a wife married to a worthy husband, to whom ſhe ſhould ſay, I will love you for my pleaſure and profit, but out of that I will do nothing that you require of me. How near this comparjſon comes to me whoſe ſoul is betrothed to my Saviour Jeſus who

who loved me and gave himſelf for me, and hath ſigned the contract of marriage with his own blood? For it is too true that my love to him hath more reſpected my benefit than my duty.

I have often proteſted that I loved him. Now he puts my love to the trial, *If you love me keep my commandments. If a man love me he ſhall keep my words,* Joh. 14. 15. He will have love from his Spouſe (and ſuch is every Chriſtian ſoul) but it is according to the lawes of matrimony *to love, to cheriſh, and to obey.* It is the leſſon made to that royal Bride, which repreſents both the Church of the firſt-born which are written in heaven, and every good ſoul. *Forget thine own people and thy fathers houſe, ſo ſhall the King greatly deſire thy beauty, for he is thy Lord, and worſhip thou him,* Pſal. 45. 10. That I may conſecrate my ſelf to the love of that King and Bridegroom of my ſoul he will have me to forget my car-

nal

nal interesses. He greatly desireth and delighteth in that beauty which himself hath given me, his renewed image consisting in his knowledge and love, and faith in his promises. But unless I worship him, humbly bowing and subjecting all mine affections unto his word and pleasure, I have not that beauty which he desireth and delighteth in, and I deceive my self with a false perswasion that I love him. For how can I love his person without loving his pleasure? And how can I make a separation between him and his will since his will is himself?

My soul be thou to thy God and husband a loving and obedient wife, let his word be precious to thee, learn it, cherish it, keep it. It is more desireable than gold, and sweeter than hony. *Psal.* 19. 10. It is that heavenly wisdom whose *wayes are wayes of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold on her, and happy is every*

one

one that retains her, Pro. 3. 17.

But what is it to lay hold upon her, is it to profess the truth? What is it to retain her, is it to argue about religion in dispute? Sure there goes more to that duty. It is to maintain the excellency of it by practice. *Pure religion and undefiled before God and the father is this, to visit the fatherless and widdowes in their affliction, and to keep himself unspotted from the world*, Jam. 1. 27. The love that God expects of me must be shewed to his commandements, so that I may say with David, *my soul hath kept thy testimonies and I love them exceedingly*, Psal. 119. 167.

That I may love God as I ought, I must love all that he loveth. *He loveth righteousness and judgement*, Psal. 33. 5. I will then give to all their right, beginning by himself, paying the love, the faith, the reverence, and the obedience to him due. Next I will give to my neighbours their right, being sincere in my words, faith-

faithful in my promiſes, juſt in my converſation, poſſeſſing nothing but what is juſtly mine, accounting the unjuſt gain to be a loſs and a curſe. *God deſpiſeth not the ſacrifice of a broken and a contrite heart*, Pſal. 51. 17. David calls it the ſacrifice of God. I will then endeavour to break my heart with contrition, of which I have but too much cauſe, and make it a fit ſacrifice for him.

I am commanded to *do good and communicate, for with ſuch ſacrifices God is well pleaſed*, Heb. 13. 16. And I am taught that *God loveth a chearful giver*, 2 Cor. 9. 7. I will then chearfully offer unto God thoſe ſacrifices of beneficence which he loveth. And ſince I can do no good to my Saviour that does me ſo much good, I will do good to his Diſciples.

God loveth the meek, and it was to them that Chriſt came to preach good tidings. Since he loveth them ſo much, I will love them alſo, *Iſa.* 61. 1. and I will endeavour to be meek

meek that he may love me. In these and in all things else I will endeavour to keep his word, because I love him that gave it me to keep, and because his will is my delight. O when shall that happy day come, when I shall perfectly keep Gods word, because I shall perfectly love him? When shall I live far from those that keep not his word, because they do not love him, and seduce or offend or interrupt them that would keep it! When shall I live with the life of the Saints and blessed that find all their pleasure in loving and serving God, and know no difference between their duty and their delight!

PRAYER.

O God Almighty and all good, when I consider that thou *makest the winds thine Angels, and the flames of fire thy Ministers, and that fire and hail, snow, vapour, and stormy wind are fulfilling thy word,* Psal. 148.

148. I wonder that things incapable to love thee ſhould inviolably keep thy word, and that no creatures ſhould decline to obey it, but thoſe whom thou haſt indowed in their creation with a capacity to know and love thee. Lord, what a ſhame is this to me, that I ſhould be overcome in readineſs of obedience by thoſe creatures that know not their obligation to obey thee! Yet, O my God, that knoweſt all things, thou knoweſt that I love thee, which is more than they do. But it is clear that I love thee not enough ſince I do not obey thee as readily out of love and reaſon as other creatures do without either, out of a meer inſtinct of nature. My God I humbly crave thy pardon for that want of obedience, and for my want of love which is the cauſe of it. O Father of mercies cover that ſhortneſs of love with the infinity of thine. Enter not into judgment with me for being ſo cold to love thee, ſo ſlow to ſerve thee,

ſo

ſo careleſs to hear and keep thy word. I cannot tell the number of the acts of my diſobedience againſt thy word, nor ſufficiently comprehend the greatneſs of thy *mercy which is in the heavens, and of thy faithfulneſs reaching unto the clouds.* O Lord ſince thy heavenly mercy is ſo great as to promiſe remiſſion of ſins to all that would have their recourſe unto thee by the merit and interceſſion of thy Son, thy faithfulneſs alſo ſhall be ſo great as to fulfil thy promiſe to me thy ſinful ſervant; who now embrace by faith the merit of thy beloved ſon, and implore the benefit of his gracious interceſſion.

And that hereafter I may ſo love thee that I may keep thy word, give me grace by the operation of thy ſpirit to learn of that holy word how I may love thee. Let me love thy word with a fervent heart. Let me come to it with a holy appetite, as thy Prophet, *who found thy words and did eat them, and thy word was*

unto him the joy and rejoycing of his heart, Jer. 15. 16. Let it be to me *quick and powerful, and sharper than any two edged sword*, Heb. 4. 12. Let me sensibly find it *profitable for doctrine, for reproof, for correction, for instruction in righteousness, till I may be perfect thoroughly furnished unto all good works*, 2 Tim. 3. 16. Be pleased to make me diligent in good works, zealous for thy glory, and charitable to my neighbours. Let me *not love them in word, neither in tongue, but in deed and in truth.* Jam. 3. 18. *Let me set mine affections on things above, not on things on the earth*, Col. 3. 2. Let not my heart be set upon the world which I must leave, but upon thee my permanent possession. Let my breast be a Sanctuary, where the incense of my holy affections ascend to thee continually, and where thy self may be pleased to dwell, sitting between faith and love as it were between the Cherubims. Let thy will ever be my rule,

rule, thy fear my guide, thy wisdom my counsellour, and thy promises my comfort. *Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord my strength and my redeemer*, Psal. 19. 14. *Let me be blameless and harmless, the child of God, without rebuke, in the midst of a crooked and perverse nation, among whom I may shine as a light in the world*, Phil. 2. 15.

O Lord open the eyes and turn the hearts of those that love thee not and keep not thy word. Sanctifie them that know thee, and in whose hearts thou hast already kindled some sparks of thy love. Deliver thy Church redeemed with thy blood from heresies, schismes, and scandals. And since she is thy Spouse let her be *presented unto thee as a chast Virgin, having neither spot nor wrinkle*. Ephes. 5. 27. And let my soul which is also thy Spouse be so presented before thee. Strengthen by thy spirit thy children tossed between persecutions

and

and temptations, and perfect thy vertue in their weakneſs. Wipe off the foul aſperſions caſt upon thy Goſpel, and let not the ſins of the profeſſours thereof be imputed unto the holy truth which they profeſs. O let thy truth ſhine as the light, and thy righteouſneſs as the noon day. Raiſe again the walls of thy decayed Jeruſalem. O great and jealous God ſtir up thy jealouſie and the bowels of thy mercies. Suffer not for ever thy name to be blaſphemed, and thy redeemed children to be expoſed to the rage of the world and the Devil. God of peace *bruiſe Satan under our feet ſhortly*, Rom. 16. 20. *Lord Jeſu come quickly*, Reve. 22. haſten the fulfilling of thy kingdom. Begin now thy kingdom within us, delivering us from the bondage of ſin, whoſe yoke is a thouſand times heavier to them that love thee in truth, than that of all the tyrants and perſecutors. O Lord if we be holy we cannot be miſerable, and if we love

thee

thee we cannot be beaten down by the hatred of the world. O let me ever aſpire to thoſe eternal tabernacles where they are in a ſoveraign happineſs, becauſe they are filled with a ſoveraign love of thee. Endue me with vertue to fight the good fight, the remnant of the dayes of my vanity, with a firm expectation that I ſhall ſhortly and for ever enjoy thy great peace, and that victory into which death was ſwallowed up by our Lord Jeſus Chriſt, to whom with thee and the holy Ghoſt be glory for evermore. Amen.

For MUNDAY.

Pſal. 38. Verſe 5.

For mine iniquities are gone over my head, as an heavy burden, they are too heavy for me.

Soliloquy.

THe life of a faithful ſoul is a journey to God. And I praiſe his mercy, that I feel within me a ſincere deſire to be a traveller in that journey. For I know that to draw near unto God is my good, and to draw back from him is certain perdition.

But when I endeavour to riſe up to God, I feel a heavy burden of the fleſh lying upon the wings of my devotion, that keepeth it down. Then the number of my ſins fills me with ſhame,

ſhame, and the high juſtice and holineſs of God ſtrikes me with terrour. For if the *Seraphims* cover their faces with their wings before him as not holy enough to behold that holieſt of holies, how can I appear before him with my weak unclean nature? how can the ſtuble ſtand before that conſuming fire?

I ſee then that to riſe up to God, the firſt round of the ladder is humilitie. I ſee that if I will be acquitted I muſt condemn my ſelf, and that my judge will not pronounce me guiltleſs till I plead guiltie.

Woe is me! I have too much cauſe for it. When I conſider what I have received of God, and what I have repayed him. He hath created me after his image, and I have disfigured it by ſin. He hath made me for his glory, and I have ſought mine own. He hath ſhone upon me with the light of his truth, and I have not walked in his light.

He hath bought me with the pre-

cious bloud of his beloved ſon, and I did not deliver to him that, which he bought at ſo dear a rate. My body and my ſoul belong to him by right of creation, redemption, and preſervation; and I did not worthily glorifie him in my body, and in my ſpirit which are his. How many graces have I received of his liberality? And what account can I give him of the uſe I put them to? What thanks did I give him for ſupplying my wants, and helping me out of my dangers? How many times inſtead of thanks, when he defended me have I offended him, and he while I offended him defended me, as if his goodneſs and mine unthankfulneſs had been ſtriving for maſtery?

Solomon tells me that *to puniſh the juſt it is not good. Nor to ſtrike Princes for equity*, Prov. 27. 26. Yet it is the uſage that I have offered to my God. I have ſtricken at the juſt one and the juſtice it ſelf, by grieving his good ſpirit. And that juſt one

one is my Prince. And it is for his equity and forbearance that I abuſed him, for had he ſunk me into hell when I was wilfully ſinking into ſin; had he not continued unto me life, ſtrength and plenty, I could not have imployed his benefits to offend my benefactor as I have done.

How ſlackly, how overly have I performed the duties of his ſervice! what gadding of my thoughts in my prayers! What coldneſs in my devotion! What neglect of good works! Have I heard his word with attention! Have I meditated on it with affection! Have I kept it with ſincerity! And when God toucht me with his good Spirit, did I readily receive and entertain his good motions! Did I open to him every time that he knockt, and ſaid to me as to the *Spouſe*, *open to me my ſiſter my love*! Did I not rather deſpiſe the riches of his goodneſs and forbearance and long-ſuffering, not knowing, or (which is worſe) not minding

that the goodneſs of God leadeth me to repentance! How ſlowly do I ſtir to raiſe my thoughts to God, and how quick are my motions towards the world! How eaſily am I intangled with unbelieving cares and fears, and lulled with the deceitfulneſs of worldly hopes? Poor ſoul that aſpireſt to heaven thy country, what a ſtrange air doſt thou live in? Where the world engroſſeth all the time, and one cannot think of God but by ſtealth; what a fleſhly priſon art thou confined to, where Piety is languiſhing and ſin is lively? Where nature helpeth her captivity and feareth her liberty? O wretched ſoul that I am, who ſhall deliver me from the body of this death! *Cant.* 5. 2. *Rom.* 7. 24.

PRAYER.

O Great God, whoſe majeſty is infinite, the holineſs perfect, the eyes all ſeeing, and the juſtice for-

formidable. I am caſt down with ſhame and confuſion of face, when I think how pure thou art and how impure I am; herein the more guilty becauſe thou haſt created me after thine image, and endowed me with thy holy knowledge, honouring me ſo much as to acknowledge me for one of thy Children in thy ſon Jeſus Chriſt; which high grace ought to have made me ſtudious to become like my Father which is in heaven. Thou haſt given me holy laws, thou haſt compaſſed me about with loving kindneſs and tender mercies, thou haſt comforted my ſoul with thy ſaving promiſes; but I have tranſgreſſed thy laws, abuſed thy tender mercies, and turned the comfort of thy ſaving promiſes into an occaſion of carnal ſecurity. I have been active for the world and ſlow in thy ſervice, I have ſought mine own things more than the things of the Lord Jeſus: this deceitful world hath many times ſtolen my

love which to thee only is due. And the ſubjects thou haſt given me to love and glorifie thee, I have miſapplied to the contrary, being with-drawn from thee by thy benefits which ſhould have drawn me to thee with cords of humanity. I have cumbred my mind with diffident cares, and fears offenſive to thy love and providence, whereas I ſhould have caſt all my cares upon thee, for thou careſt for me: how many faults of preſumption, how many faults of errour, how many ſecret faults do I daily commit before thee the holy one, and the juſt that hateſt iniquity and juſtifieſt not the wicked! and how far am I from that holineſs requiſite in words, in thoughts, in actions and more in affections to walk in thy preſence! O great and holy God, that ſeeſt all, that judgeſt all, and ſearcheſt the hearts and reins! *I have ſinned, what ſhall I do to thee thou preſerver of men? Job* 7. 20. O Lord that hateſt not the work of thy hands, what doſt thou ex-

expect of me a ſinful creature, but that I humble and condemn my ſelf before thy juſtice, and then by a faith working by love appeal from thy juſtice to thy mercy? O Father of mercies, though I am a great ſinner, yet am I in a condition to preſent unto thee an acceptable ſacrifice, ſince *the ſacrifices of God are a broken ſpirit, a broken and a contrite heart O God thou wilt not deſpiſe*, Pſal. 51. 17. Our hearts are never whole before thee till they be broken, and they cannot be broken until thou break them thy ſelf by thy good ſpirit, with the wholſome bruiſe of repentance. Our hearts are hard till thy ſelf make them ſoft; and our lips cloſe in matter of confeſſing our ſins, and thy praiſes until thou open them. Here is then Lord the beginning of my hope; yea of my confidence, while I am ſitting in the aſhes and tears of my contrition. For this contrition is the work of thy grace in me, ſeeing that in me abideth no good; and my ſerious diſpleaſure to have offended thee,

and my desire to return unto thee is the work of thy spirit drawing me to make me run after thee.

O Lord, *there is forgiveness with thee that thou mayest be feared*, Psal. 130. If we were not sinners, in vain had thy beloved Son come into the world; and the grievousness of my sins provoketh the greatness of thy mercy. The greatest sins are covered with the merit of my Saviour Jesus, as the tops of the highest hills were covered with the waters of the flood.

O my God, whom I have so much offended, I will not add unto my other sins that of incredulity: I will imbrace thy holy promises that *whosoever believeth in Jesus Christ shall not perish but have everlasting life*, yea that *he that believeth on him though he were dead yet shall he live*, Joh. 3. 16. Lord I believe, help thou my unbelief; make me to hear joy and gladness, that the bones which thou hast broken may rejoyce. *Hide thy face from my sins and blot out all mine iniquities.*

quities. Reſtore unto me the joy of thy Salvation and uphold me with thy free ſpirit, Pſal. 51.

Truly I have ſin in my boſom which is a worſe death than the natural. But there by thy grace I have alſo the ſparks of faith which is the life of the ſoul. O increaſe them thou holy and good ſpirit. And ſince the righteous ſhall live by faith, O God give me a faith that may frame in me the life of righteouſneſs, and endow me with righteouſneſs that I may live by faith. *Create in me a clean heart O God and renew a right ſpirit within me*, Pſal. 51. Lord Jeſu who being made guilty for me haſt taken away the guilt of my ſin be pleaſed alſo to take away the iniquity of the ſame. For that which is moſt terrible to me in my ſin is not the terrour of thy judgements, it is ſin it ſelf. It is ſin that frights me with its uglineſs, that confounds me with its enormitie, that breaks my back with its weight. *Mine*

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iniquities are gone over my head as an heavy burden, they are too heavy for me, Pſal. 51. O great deliverer of the captive and the oppreſſed, thou that ſayeſt *come unto me all ye that are weary and heavy laden and I will eaſe you,* Matth. 11. 28. I come to thee weary and heavy laden with the weight of my ſins. Eaſe me O my Saviour according to thy good promiſes, free me from the yoke of iniquity, and ſo ſtrengthen me with thy free ſpirit that I may lay aſide every weight and the ſin that doth ſo eaſily be-ſet me, and that I may run with patience the race that is ſet before me, looking unto the Lord Jeſus the author and finiſher of my faith. To whom with thy father and thy good ſpirit be glory for ever, *Amen.*

For

For TUESDAY.

Rom. 5. Verſe 1.

Therefore being juſtified by faith we have peace with God through our Lord Jeſus Chriſt.

Soliloquy.

WHich way ſoever I look upon the world, whether I conſider the extent of all its regions, or the variety of events, or the multiplicity of conditions of men, or the ſucceſſion of years ſince the firſt ſin till now; I find in all times and places the lamentable effects of the diſſention between God and man. In man I ſee a general and opiniatre Apoſtaſie from his maker, his thoughts are far from God, his affections are deboiſhed from

from his love, his actions are oppoſite to his commandments. Yea, he goeth about to perſwade himſelf that God is but a Chimera invented by Princes to keep the ſubject in awe. *The fool hath ſaid in his heart there is no God,* Pſal. 14. 1. For though he cannot ſay ſo much in his underſtanding that convinceth him of the contrary, yet he entertaineth it in his heart, becauſe he wiſheth it were ſo; there being nothing more terrible to a felon than to think on his Judge. Out of that enmity againſt God proceed all the wicked deeds that are committed in the world, thoſe heaps of iniquity that ſtrike heaven with their height, and make the earth groan under their weight. I ſee on the other ſide how God juſtly irritated ſheweth forth by his judgements the quarrel he hath againſt man, making the Summer to ſcorch him, the winter to chill him, his ground to be barren, his ayre to be peſtiferous, the ſtorms to beat him, the ſea to wrack

wrack him, vermin to conſume him, wild beaſts to tear him, hurts and ſickneſſes to torment his body, care and remorſe to torture his ſoul, and the world to be puniſht by his own wickedneſs; for what elſe are robberies by ſea and land, violences of war and oppreſſions of law, but puniſhments that men inflict one upon another for rebelling againſt God? And yet that which is ſeen of Gods judgements is nothing to that which is not ſeen, the torments of conſcience and that lake of fire and brimſton prepared for Gods enemies, where their worm dieth not, and the fire is not quenched, where there is wailing and gnaſhing of teeth, where the torment hath no end, becauſe the enmity with God hath none.

And when from about me I turn mine eyes within me, there I find to my great grief a remnant of that carnal mind which is enmity againſt God; *the fleſh luſteth againſt the ſpirit and the ſpirit againſt the fleſh, and theſe*

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are contrary the one to the other, ſo that I cannot do the things that I would. And I cannot but impute all my croſſes, and all mine infirmities of body, and troubles of mind, to that old quarrel that God hath againſt ſin. But I ſuffer nothing but what is common to the children of God that have peace with him through Jeſus Chriſt our Lord. For while the indignation of God is ſpread over the perverſe world, and the children of God themſelves are not exempt of it in this world, becauſe they are not yet altogether exempt of perverſeneſs; Yet among theſe remnants of ſin, and in the midſt of the wages of ſin which are death and affliction, *the peace of God which paſſeth all underſtanding keepeth their hearts and minds through Jeſus Chriſt*, Phil. 4. 7. And they feel within a holy perſwaſion that their peace is made with God, *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publiſheth peace, that bringeth*

good

good tidings of good, that publisheth Salvation, that saith unto Sion, thy God reigneth? Esa. 52. 4. O acceptable news to me that am conceived in iniquity, and by nature a child of wrath even as others, that God speaketh to my heart and there crieth *that my iniquity is pardoned, that I have received of the Lords hand double for all my sins*! Yea, though my many sins were a hundred times more numerous, God my judge hath received double satisfaction for them, so precious is the merit of my Saviour, so effectual is the vertue of his death which he suffered for me. That great peace is offered to all, but received by few. Christ came unto his own and his own received him not, but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. I bless his grace I am one of them that have received him, and he dwelling in my heart through faith, which himself hath given me, assureth

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me that of an enemy by nature I am become one of his children. *He that dwelleth in the high and holy place, with him also that is of an humble and contrite spirit*, Isa. 57. 15. is pleased to make his dwelling within me by his gracious presence, and there to set his throne of peace, whereby he stilleth the storm of my perplexities, cares, and fears, of that fear especially that makes one for fear of death to be all his life subject unto bondage. *Heb.* 2. 15. By the grace of my God I fear not death eternal, for my Saviour hath swallowed it in victory. I fear not the temporal, for that great Saviour hath sanctified it, and changed its nature by his death, making it from a gate of Hell, that it was, the gate of heaven to them that believe on him.

From this state of grace and peace I look as from a safe harbour upon the tempests that are raised abroad, by the turbulent perversity of men destitute of the grace of God; who also

also justly poureth upon them the vials of his wrath. Great Empires are shaken, Monarchies are hurled down. Men tear one another with wars and law-suits, and mine interesses are not free from the tossing of the general. But among that tumult I injoy within the peace of my God; and my heart is a sanctuary where God dwells with me and I with him. If he send me afflictions it is only to multiply his comforts and shew his marvellous loving kindness by saving me by his right hand, *Psal.* 17.7. He hath delivered me from eternal pains; he sanctifieth the temporal for my good. He makes his rod like that of *Aaron* to bring me both fruits and flowers. I am assured that all that he sends me is good, since it comes from the hand of my God and Father, and that finally he will make me victorious, triumphing of all the enmity of Satan, the world, and the flesh; and receive me into his great eternal peace, clad with the righteousness

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of my Saviour. For being juſtified by faith I have peace with God through Jeſus Chriſt my Lord.

PRAYER.

ALmighty God and merciful father, who teacheſt me by thine Apoſtle that mercy rejoyceth againſt judgement; *Jam.* 2. 13. I praiſe and glorifie thee with all mine affections, that thou makeſt me find in my conſcience the expoſition of that holy doctrine. For when I conſider the general condemnation of the wicked world, living in natural enmity againſt thee, and that my ſelf being born in that condemnation, nevertheleſs it pleaſeth thee to ſpeak peace to my ſoul, and ſeal in my heart the remiſſion of my ſins by a lively faith, I am rapt up with an holy admiration, and deeply toucht with humility, joy, gratefulneſs, and love, looking with bowed head and fixt eyes into the depths of thy mercy.

O what depth of mercy that thou great God of infinite Majeſty and power haſt given thine own ſon to redeem thine enemies! That thine eternal ſon hath taken my fleſh to give me thy ſpirit, that he hath ſuffered death to give me life, that he hath born the weight of thy wrath to give me thy peace. That whereas I was by nature a child of wrath, I am adopted now into the rights of thy children! Father of mercies O that I might know thy mercy enough to love thee enough! O God of my Lord Jeſus Chriſt the father of glory, *Give me the ſpirit of wiſdom and Revelation in the knowledge of him. The eyes of my underſtanding being inlightened that I may know what is the hope of thy calling, and what the riches of the glory of thine inheritance in the Saints, and what is the exceeding greatneſs of thy power towards us who believe according to the working of thy mighty power which thou haſt wrought in Chriſt.* Epheſ. 1. 17. O Chriſt the great and only

only mediator of my peace with thy father, how shall I ever sufficiently comprehend the excellency of thy love and the greatness of thy benefits! I am naturally defiled with iniquity, but thou hast washt me in thy blood. My sins are a heavy burden, but thou hast born them upon thine own shoulders. I am guilty before the judicial throne of thy father, but I am acquitted by thine Intercession. I am unrighteous, but thou hast covered me with thy merit. *Who shall lay any thing to my charge*, since *Christ justifieth me? Rom.* 8. 33. And how canst thou condemn me if the righteousness of thy son be upon me? My God, I am so far from expecting condemnation for my sins, that I expect recompence for the righteousness of thy son, now mine own. And no less recompence I expect than the kingdom of heaven, for no recompence is too great for the merit of Jesus Christ which is mine.

That harvest, by thy grace, is sure

to me I truſt, but it is yet in the blade. Yet I feel the ear ſhooting forth within me by thy peace which paſſeth all underſtanding, whereby I am made certain that thou art my father, that Jeſus Chriſt is my Saviour, that thy Kingdom is mine inheritance.

But becauſe ſin liveth ſtill in me, and the fleſh is ſtubborn, the world ſetting upon me, now with ſeductions, now with open hoſtility, and Satans continual work is to trouble the peace of thy children by caſting new guilt upon their conſcience, I beſeech thee, O great Prince of peace, to come thy ſelf, and take in thy hands the reines of mine affections, keeping them in obedience under the empire of thy ſpirit; That being ever ruled by him I never break peace with thee by any rebellion. That being juſtified by faith I be ſanctified by the ſame. That my peace being made with thee by the merit of my Saviour I hate ſin which is the diſcord and hoſtility againſt thee, bring-

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ing trouble to the conſcience, and ſetting the ſoul at variance with her ſelf. Let righteouſneſs and peace kiſs each other in my ſoul, *Pſal.* 85. Let thy peace in my heart bring forth that right uſe declared by thy word, that thou wilt ſpeak peace unto thy people and to thy Saints, that they may turn no more unto folly, *Pſal.* 85. 8. Do this, O God of peace, for the love of thy ſon our peace-maker. To whom with thee and thy holy ſpirit that ſealeth thy peace in our hearts be glory for evermore. Amen.

For

For WEDNESDAY.

Rom. 6. Verſe 21, 22.

What fruit had ye then in thoſe things whereof you are now aſhamed, for the end of thoſe things is death.

But now being made free from ſin and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life.

Soliloquy.

HOw imperfect is the condition of the faithful ſoul in this world! After I have left ſin by repentance and lift up my heart to God by faith, I muſt yet look back upon ſin with ſorrow. For though I leave it, it will not leave me; I have condemned it, but I have not yet crucified it. I ſhake it, but I cannot make

it ungraſp.

Yet, bleſſed be God, it hath not that rule over me which it had before: for Chriſt who hath freed me from Hell, hath now begun that freedom in me by cutting off many bonds of ſin, that factor of hell which layeth us aſleep, and then binds us to deliver us up to the Devil. The ſins that tempted my deſire, now move mine indignation, and affright me more with their uglineſs than ever they allured me with their ſmiles.

And as all things help together for good unto them that love God, the remembrance of my ſin teacheth me to hate it. For what fruit did I reap but ſhame by ſinning? And yet that is the beſt that comes out of it. For it is far worſe when by ſin we loſe ſhame and get impudence and hardneſs.

What a ſhame is it to me to have ſubjected this beam of the God-head, mine intelligent ſoul, to things far under me, to have captivated the ſpirit

rit under the fleſh, and (as far as lay in me,) God under the world? What a ſhame to have ventured the loſs of my birth-right for a poor Meſs, and more repected the favour or disfavour of men than of God, whoſe all-ſeeing eyes do alwayes look upon me and into me? Yet it is no more ſhameful than true that I have offended my God that created me after his image, redeemed me by the blood of his ſon, ſealed me by his ſpirit, and preſerved me by his providence.

And what had become of me if God juſtly angry had given me over to the pride of life, and the charming vanity of this wicked world? For the end of thoſe things is death. That vanity is a Syren which drawes us on with ſmiles and fair words to caſt us head-long. It is a ſmooth ſtream which carrieth them that float upon it into a gulf of perdition. It is a captivity ending in death like that of rebels overcome

in battle which are put to the ſword. And this is the fruit of the bondage of ſin.

Whereas being made free from ſin and become ſervants of God we have our fruit unto holineſs, and the end everlaſting life. God by his great mercy hath freed me from Hell altogether, and already from ſin in part; but I ſhall loſe the laſt and beſt part of that freedom, and the firſt alſo in the end, if I turn my liberty into licentiouſneſs. For Chriſt hath not freed me from the bondage of Satan that I ſhould have no maſter, *but being made free from ſin I am become a ſervant of righteouſneſs*, *Rom.* 6. 17.

In Countries where ſlaves are ſold, who ever bought a ſervant to have no ſervice from him? And ſhall not God who is as wiſe as he is merciful get ſervice from thoſe whom he hath bought by the blood of his ſon and freed by his Spirit? Good reaſon he ſhould. I am the Lords freed ſervant, and therefore his ſervant be-

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cause I am freed by him, for therefore he freed me that I might serve him. As on the other side I am free because I am his servant, for in his service lieth the soveraign liberty of the creature; and he truly reigneth, and he only, that subjecteth himself wholly to God, for then he is master at home, commanding his desires and affections in Gods right. Whereas he that subjecteth not himself to him is the servant of sin, and liveth miserable under his unruly passions, as in a distracted commonwealth torn between many petty tyrants.

Come then, my soul, let us labour to perfect that freedom which God hath already wrought in us by his good spirit. Let us break what remains in us of the bonds of sin, which tie us still too fast to the world and the flesh. Let us *stand fast in the liberty wherewith Christ hath made us free, and let us not be intangled again with the yoke of bondage*, Gal. 5. 1.

O what goodly fruit, what bleſſed end is brought forth by this ſpiritual freedom! The *fruit thereof is unto holineſs, and the end everlaſting life.* Firſt, the fruit of holineſs, then the end everlaſting life, a divine and inviolable order. I muſt not hope to have for the end everlaſting life, unleſs I yield before the fruit of holineſs. And with good reaſon holineſs is called a fruit, ſince it feeds our faith, which is our ſpiritual life. If I be holy, I reap all the fruit of my holineſs. And what greater fruit can a faithful ſoul conceive than to pleaſe him that loved her ſo much? God in his goodneſs will take care to give me eternal life; but the care that I muſt take is, that I may walk worthy of the Lord unto all well pleaſing, being fruitful in every good work, and encreaſing in the knowledge of God, *Col.* 1. 10. But for that I muſt humbly crave his help.

PRAYER.

MY Saviour Jesus, who hast loved me and washed me from my sins in thy blood, and hast presented me arrayed and deckt with thy precious merit unto God thy Father: the more thy grace is admirable towards me, the more am I ashamed and grieved, that any thing displeasing unto thee should remain yet within me. The remembrance of my sins past is displeasing unto me, and much more the sense of the present. I have a deep sorrow that I have offended thee, but more that I offend thee still. O when shall the full deliverance come, when all the bonds of sin shall be cut off, when there will be no more cloud between heaven and me that stop the passage of prayer, and no more weight that keep the spirit from rising to thee?

O Lord Jesus who hast pluckt me out of the jawes of Hell by thy vi-

ctory over death, be pleaſed to compleat thy conqueſt in my ſoul. For I ſhall not account my ſelf fully redeemed till I be reſcued from the power of ſin; and that is the principal end of thy coming, that is the principal effect of thine obedience. I learn of thine Angel fore-runner and fore-teller of thy birth, that thou beareſt the name of Jeſus, *becauſe thou ſaveſt thy people from their ſins*, Matth. 1. 21. *There is with thee plenteous redemption, and thou ſhalt redeem Iſrael from all his iniquities.* Pſal. 130. 7. Lord it is that plenteous redemption that my ſoul longeth for; I cannot be contented with leſs, than to be redeemed from all mine iniquities. I cannot conceive neither Salvation nor liberty without it.

Therefore will I call upon thee to be freed from ſin, I will my ſelf labour for it with all mine endeavour. And the freedom which it hath pleaſed thee to begin within me, kindleth my deſire and provoketh my diligence

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to bring it to perfection. Yea, Lord I will say after thy servant David, *I will walk at liberty, for I seek thy precepts*, Psal. 119. 45. Being assured that I shall find in thy service perfect freedom. O what freedom; yea, what empire shall my soul possess, when she shall be altogether subjected to thy good spirit, who in recompence will subject this rebellious flesh unto the more spiritual part of the soul, this flesh which so often raiseth, even in faithful hearts, a party against God; and sets on the passions to shake off the magistracy of piety and reason.

O son of God *who makest us free and then we are free indeed*, Joh. 8. 36. I desire not to be free to make liberty a covering of maliciousness, or to turn thy grace into wantonness. I desire but to change one service for another, the service to sin for the service to righteousness. I desire to be free that I may be thy servant; yea, that I may serve thee with full liber-

ty, freely beſtowing all the powers and faculties of my ſoul upon thy ſervice, and making my heart a burnt offering, *a living ſacrifice, holy, acceptable unto thee, which is my reaſonable ſervice.*

O God and father of my Lord Jeſus Chriſt, thou haſt ſanctified me in ſome meaſure by thy Spirit, becauſe thou hadſt before redeemed me by thy Son; but I long for the perfect ſtature: all is not well with me till I have the full meaſure. And how far I am yet from it, it grieves me to think on. *But this one thing I do, forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before, I preſs towards the mark for the prize of the high calling of God in Chriſt Jeſus, Phil.* 3. 13. O Lord if I have the grace ſincerely to preſs towards the mark, I cannot miſs the prize of thy high calling. Give me but the grace to preſs towards the mark, and I leave to thy goodneſs the care of beſtowing the

the prize upon me. Let thy Sabbath be my delights, thy word my food, thy will my rule, thy commandments my business, and thy promises my incouragement. I long more to be sanctified than to be glorified; and I long to be glorious that I may be holy. But it is of thee, O Lord, that I must expect both: *draw me, O Lord, and I shall run after thee*, Cant. 1. 4. *Turn me and I shall be turned*, Jer. 3. 19. *Teach me to do thy will, for thou art my God*, Psal. 143. 10. *Work in me both to will and to do according to thy good pleasure*, Phil. 2. 13. for thy Sons sake, and by thy Spirit, and perfect my holiness for thy glory. Amen.

For THURSDAY.

Pſal. 116. Verſe 12.

What ſhall I render unto the Lord for all his benefits towards me?

Soliloquy.

IT is the querulous and ungrateful humour of man to keep an exact reckoning of his afflictions, moſt of which are but imaginary, and to murmur againſt God, but to forget his benefits and take no notice of them, no not when he fills himſelf with them. Although there is none ſo afflicted upon earth, but hath more reaſon to thank God than to complain, though he had nothing but life and the way open for repentance.

To praiſe God for his graces is the higheſt duty of the Chriſtian, and together

gether his higheſt felicity. It is the everlaſting imployment of glorious ſouls in heaven to praiſe God for his ſalvation, crying with a loud voice, *Salvation belongs to our God which ſitteth upon the Throne and to the Lamb. To which the* armies of Angels anſwer, *Amen, bleſſing and glory and wiſdom and thanksgiving and honour and power and might be unto our God for ever and ever. Amen.*

Let us now, my ſoul, joyn with that conſort of heavenly praiſes. Let us anticipate the date of our felicity, ſinging our part already in the muſique of Angels. And what have I elſe to render unto God for his benefits, but to employ for his praiſe the gift he made to me of a ſoul capable and deſirous to know him, to love him, and to praiſe him?

But when I come to think on that numerous univerſality of all Gods benefits upon me, I feel my meditation ſwallowed up in a bottomleſs gulf. Nature, providence, and grace call

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me all three together to admiration and thankfulneſs.

Nature as the neareſt preſents me to my ſelf, and ſhewing me my body made with ſuch divine art and ſymmetry, teacheth me to ſay with David, *I will praiſe the Lord for I am wonderfully made, Pſal.* 139. 14. In that body God hath lodged a ſoul ſtamped with his own image, endowed with reaſon, and inabled with intellectual faculties. To comprehend what I owe to God for my body only, I ſhould value every piece one by one, and think what I would refuſe to part with them. What would I take for one of my arms? Not Millions. What for an eye? Not a whole world. What then for both? What for health and life? I muſt account that I poſſeſs as much treaſure as I would refuſe, rather than be deprived of every one, and of any one of theſe natural goods; and upon that account I muſt eſtimate my obligation, and the greatneſs of my debt to my

my great benefactor.

How much then do I owe unto God for my ſoul, which is the breath and the living image of God, in compariſon of which this body which we ſo much value is of no value. To underſtand my obligation to God for my ſoul I ſhould know her nature and her worth. That knowledge is too wonderful for me. But as darkneſs teacheth us to value the light, I learn to admire the value of a ſoul in her right ſenſe, when I ſee one out of it, a man become a beaſt. It ſtrikes me with horrour, and makes me exclaim, how much am I indebted to God, for giving and preſerving unto me a reaſonable ſoul?

And when from within I look without, what a numberleſs multitude of benefits of God are crowding about me! the earth that bears me, the air which I breath, the heaven that ſhines upon me, the plenty of nature that feeds me, her variety that delights me, the ſeveral creatures that ſerve me.

me. What readineſs, what utility, what dutiful attendance of ſo many good things which God made for me!

And all theſe goods of nature are managed by his providence for my uſe. To providence I owe the goodneſs of my Father, the tenderneſs of my mother, that loving care whereby I was brought up from the cradle, ſupported in the infirmity of mine infancy, and conducted in the ſimplicity of my youth. To the provident care of my heavenly Father I owe the ſucking, next after my nurſes milk, of the principles of piety and honeſty, which to me ſince have been preſervatives againſt thoſe miſchiefs which I have ſeen others run into for want of good breeding. When I ſee ſo many perſons diſfigured with ſickneſs, their limbs broken, their body ſpoiled by ſad accidents; others groaning under the laſh of ill renown, perhaps wrongfully, ſome miſerable out of want, ſome out of plenty, ſome oppreſt

preſt by wicked neighbours, ſome by their own melancholy, I cannot but think my ſelf well uſed, notwithſtanding all the infirmities within and difficulties without, which I muſt wreſtle with. And I muſt exalt the bounty of God, who ſo carefully preſerveth my perſon, my peace, and my reputation.

What private helps did God ſend me in the publick ruines! What wayes did he open unto me where there was no way! How graciouſly, how miraculouſly did he make Manna fall before me when bread failed, and wrought for me a ſubſiſtence out of the hardeſt natures and buſineſſes, as it were fetching water out of the rock! How loving are his very chaſtenings, denying me the things that I deſired, to give me better than I deſired; and ſending me the things that I feared, to make them occaſions of bleſſings!

I ſhould never have done numbring the benefits of his providence; but here

here his grace interrupteth the reckoning, aſcribing to her ſelf all the bleſſings both of providence and nature. For it is out of that love before all times in his beloved ſon, that he feedeth me and furniſheth me with all the goods of nature, and aſſigneth his Angels for my keepers which carry me in their hands.

But what are all theſe great benefits but ſmall productions of the ineſtimable treaſures of that grace whereby I enter upon all the rights of Gods children? Oh that I could once apprehend what a high grace it is to have God for my father, Chriſt for my brother, his kingdom for mine inheritance, yea, God himſelf for my portion for ever? How gracious is his redemption! How free is his pardon! How precious is his loving kindneſs! What fulneſs of joy is at his right hand! What eternal pleaſures in the contemplation of his face! And in that expectation, how comfortable is the preſence of his

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good ſpirit in my heart, giving me ears to hear his word, and a ſincere deſire to keep it, ſtrengthening me in my troubles, raiſing me in my falls, wounding my ſoul with contrition for my ſins, and then healing it with faith in his promiſes! O precious gueſt! O bleſſed company! O Paradiſe upon earth! O beginning of the kingdom of heaven! Bleſs the Lord, O my ſoul, and all that is within me bleſs his holy name. Bleſs the Lord, O my ſoul, and forget not all his benefits. *Pſal.* 103. 1.

PRAYER.

MOſt merciful Father, when I compare mine indignity with the greatneſs of thy benefits, I feel in my heart a compound of humble repentance and hearty thankfulneſs. For what am I by nature but a child of wrath, conceived in iniquity, which original corruption I have ſince increaſed with innumerable actual

ctual tranſgreſſions? And yet, Lord, where ſin abounded thy grace hath abounded much more, and thine infinite love hath prevented me when I was thine enemy. Lord who am I, that thou great maker and Soveraign of heaven and earth, poſſeſt with infinite glory, and dwelling in a light not to be approacht unto, wouldeſt grace me ſo much as to make me one of thy children, and enrich me with the inheritance of thy kingdom? That thou wouldeſt give me thy beloved ſon for the price of my redemption, which I may preſent unto thee by faith? That thou wouldeſt give me thy good ſpirit to ſeal my adoption, and work my regeneration, and ſay to my ſoul, ſoul, I am thy Salvation.

With what wonders of mercy was that Salvation purchaſed for me? Thine only ſon in whom thou art well pleaſed muſt put on an infirm fleſh like unto mine, to make me like unto him by his good ſpirit. He muſt

muſt make himſelf a ſervant to make me free. He muſt ſuffer death to give me life. He muſt cry, *my God my God why haſt thou forſaken me*, to bring me back to my God whom I had forſaken. He muſt overcome death to intitle me to his victory. He muſt aſcend into heaven, and there ſit at the right hand of his Father, that I might be *bleſt with all ſpiritual bleſſings in heavenly places in Chriſt*, Epheſ. 1. 3.

O Father of mercies, the great, the good, the wonderful, be pleaſed to add to theſe thy mercies one more, even the thankfulneſs of my heart, anſwerable, as far as mans capacity can reach, to the greatneſs of the obligation. O that thou wouldeſt *grant me according to the riches of thy glory to be ſtrengthened with might by thy ſpirit in the inner man. That Chriſt may dwell in my heart by faith, that I being rooted and grounded in love, may be able to comprehend with all Saints what is the breadth and length and depth and*

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height, and to know the love of Christ which passeth knowledge, that I may be filled with all the fulness of God, Ephes. 3. 16.

Most gracious God I expect from the riches of thy glory to be filled in heaven with all thy fulness, by the blessed contemplation of thy face. But even in this present weak condition of mine, be pleased to pour into me some drops of that fulness, enough to fill this small frail vessel with thy love, and a feeling resentment of thy bounty. And as all things about me speak to me of thy love, so let all things help me to be thankful, and to acknowledge and love him that loved me so much in Jesus Christ.

'Tis true, Lord, that even thine enemies enjoy out of thy bounty the light and heat of the Sun, and the fertility of the earth, and in thee live and move and have their being. But I enjoy all these benefits with a better title, and relish in the very bread which

which I eat, and in the air which I breath, thine eternal love in thy beloved ſon. For ſince thou haſt elected me in him, and redeemed me by him, it is by him alſo and for his ſake, that thou preſerveſt my body and ſoul which he hath redeemed, and makeſt me to injoy the promiſes of the life that now is, and of that which is to come, 1 *Tim.* 4. 8.

What ſhall I render unto thee Lord for all thy benefits towards me? With what fatherly care haſt thou fed, preſerved, and defended me? What help of thy providence didſt thou make me find in the whole courſe of my life? With what vigilance and wiſdom haſt thou made me a way through a thouſand dangers that be-ſet me? With what compaſſion haſt thou held me up when I was falling, and guided me when I went aſtray? How graciouſly haſt thou moved me to repentance by thy word, by thy ſpirit, by thy gifts, by thy rods, ſometimes pulling me with fear as plucking me

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out of the fire, ſometimes drawing me with love by temporal comforts, and by the ſweetneſs of thy promiſes? How quick and powerful are the comforts of thy ſpirit, aſſuring me of thy reconciliation with me, and giving me a foretaſt of eternal life?

Among thy many bleſſings I reckon it for a mercy, Lord, that thou didſt not leave me without diſcipline, but haſt exerciſed me with thy chaſtenings to awake my faith, warm my zeal, and make me to have recourſe to the ſhelter of that very hand that ſmote me. I praiſe thee for not giving me all my deſires in this world, that my heart might be weaned from it. O Soveraign Phyſician, in thy hand even poiſons are remedies; and thou never didſt ſend me affliction but in the end turned into a bleſſing, by thy wonderful wayes which fetch light out of darkneſs. Thus Lord, which way ſoever I look, whether to proſperity or adverſity, whether to the goods of this world, or thoſe of a bet-

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ter, whether to my deſires fruſtrated, or to thy liberality in thy ſon which paſſeth all my deſires, I find my ſelf in all things obliged to glorifie thee.

What then ſhall I render unto thee for ſo many benefits? Lord I have nothing but thine. Then all that is thine I will render unto thee. I will conſecrate unto thee this body and ſoul which thou haſt made and redeemed, and ſo carefully preſerved. I will employ mine underſtanding to meditate on thee, my heart to love thee, my mouth to praiſe thee, all my faculties to obey and pleaſe thee. And becauſe my goodneſs extendeth not to thee, I will endeavour to make it extend to the Saints which are in the earth, *Pſal.* 16. 2. according to the meaſure of my ability; and to feed and cloath my Saviour Jeſus in his members, as he hath fed me with the bread of life, and cloathed me with the cloak of his righteouſneſs, beſides his care of me for the temporal.

My God give me holy reſolutions which may be attended with holy actions. My God grant that my life may be a continual thankſgiving in affections, in words, and in works. *My ſoul doth magnifie the Lord, and my ſpirit rejoyceth in God my Saviour, for he hath regarded the lowlineſs of his ſervant. Unto him that loved us and waſhed us from our ſins in his own blood, and hath made us Kings and Prieſts unto God and his Father; to him be glory and dominion for ever. Amen.*

For FRIDAY.

1 John 2. Verſe 15.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

Soliloquy.

HOw high is this leſſon, and how unwelcome to the ſenſe of the fleſh! But how beneficial to them that underſtand and practiſe it! God commands me not to hate mankind, nor to hate the wicked, in which ſignification the world ſometimes is taken in Scripture. Much leſs doth he command me to hate that great and precious work of his, heaven and earth. It is ſo compleat and handſome, and bears ſuch lively characters

of the wiſdom, power, and bounty of his Maker, that it is impoſſible to ſee it and not delight in it. For without extending my thoughts upon all the plenty and variety wherewith God hath inricht this fine nature, for the ſervice of man, who ſees not that the great creator had a purpoſe to delight him and make him in love with his works, by the ſinging of birds, the ſmell and colour of flowers, the pleaſantneſs of proſpects, and the glory of the ſtars, wherewith the roof of this great palace is ſpangled?

But there is within this world another world which God forbids me to love, and he is pleaſed to give me a reaſon for it, *for all that is in the world, the luſt of the fleſh, the luſt of the eyes, and the pride of life, is not of the Father but is of the world,* 1 Joh. 2. 16. That world is the world of the Devil, which he hath created within the world of God. For whereas God in the creation fetcht light out of darkneſs, Satan fetcheth dark-

darkneſs out of light, making the excellent creatures of God his inſtruments of temptation and inticements to evil.

But how eaſily do we paſs from the world of God to the world of the Devil, how inſenſibly the admiration of the beauty and goodneſs of creatures degenerates into the luſt of the fleſh, the luſt of the eyes, and the pride of life! How hard is it to uſe this world and not abuſe it, and ſet juſt limits which we never overpaſs, to that love which it is lawful for us to bear to creatures! Yet as hard as it is, it is neceſſary. For if we love the world, the love of the Father is not in us. There is in every ſoul a maſter-love that ſubjects all other affections to it; that maſter-love is due to the Father; to give it to the world, and to the Father together we cannot. And there can be no more two maſters in a ſoul than in a kingdom. To love any thing but God and not for his ſake is a ſacriledge that tranſ-

ports to another what we owe to him alone. And when we love any thing without relation to God, we come ſhortly to love it above him, for to love both equally we cannot, we love alwayes the one more than the other.

The compariſon being infinitely unequal between God and the world, reaſon with little inſtruction will be brought to give her verdict for God, and adjudge him the love and poſſeſſion of the ſoul. But at the ſame time the world gets into the ſoul without leave of reaſon, finding alwayes the five doors of the ſenſes open to him, and the imagination fit and adequate to his objects. God is not in all the thoughts of the wicked, *Pſal.* 10. 4. and hardly ſettleth in the thoughts of the beſt; becauſe of the great diſparity between the nature of that high and pure ſpirit, and our low and impure fleſh. We love the world by nature, and God againſt nature, before his ſpirit hath ſo far inlightned our minds, and wrought upon

on our hearts, as to make us apprehend that we subsist in God, and that to come near him by love is returning to our true being, and our only Soveraign good.

The love of the world being so agreeable to my corrupt nature, and the love of God so necessary both for my duty and happiness, I wish sometimes that I might love the world for Gods sake, and with a degree of love far inferiour. But alas, my heart is so prone to be deceived by the flattery of the amiable things of this world, that if I give leave to my heart to love the world for Gods sake, I fear I shall soon come to love it for its own; and by loving it I shall soon come to trust in it, and repose upon it my hopes and joyes. So I shall find ere I be aware, that my love, my faith, my hope and my joy are past from the Creator to the creature. And then where am I but in a gulf of misery, fear and perpetual unquietness? For God leaveth those that leave him, and

in their neceſſities turns them over to ſeek deliverance of thoſe things in which they have placed their truſt and affection.

O then how much do I need firmly to lay the two hands of love and faith upon my God, leſt I be drawn from him and he from me! What care muſt I take that I ſuffer not the world to pull with God for my heart! Leſt God in his jealouſie give over pulling for a thing of ſo ſmall value; for all he will have or nothing, I cannot ſerve God and Mammon, *Matth.* 6. 24. For love, when it is come to the height, is a ſervice and a captivity of the ſoul under the beloved object. I cannot ſerve two maſters, eſpecially theſe two ſo different that require ſuch different love and ſervice. To my God then, to him only I muſt dedicate the ſervice of my love; a ſervice which giveth a perfect liberty. Whereas the ſervice to the world is a miſerable ſervitude, keeping the ſoul in a continual ſhaking

ing ſuſpence betwixt fear and hope. That love promiſeth much and performeth little, idolizing a falſe image of good which is of no uſe in the greateſt need. The redemption of a ſoul is precious, too dear to be purchaſed with all the goods of the world, *Pſal.* 49. 9.

How little ſatisfaction do all the goods of the world give! How hard are they to get, how troubleſome to keep, how eaſie to loſe! And though they ſhould never leave us, yet we muſt leave them, and go out of the world naked as we came into it.

O how the love we bear unto the world is many times an evil counſellour, ſwelling the heart with pride, inflaming it with evil deſires, making the mind run wild with vanity, and to comprehend all evils in one, turning us away from God! God then only, by the help of his good ſpirit, I am reſolved to love, and with-draw my affections from the world, conſidering it in its right uſe, as made to

ſerve me, not to be ſerved by me, And the chief ſervice that I will put it to will be to ſerve God.

PRAYER.

MY Lord and my God, the only good, and only worthy to be beloved with all the heart and ſoul; I have ſeen enough of this world to learn that all is vanity and vexation of ſpirit. Wealth is a burden, Honours are golden fetters, pleaſures are follies or crimes, the life of the world is a tragedy of a few dayes, and a continual pageant. I have been near enough to that tumultuous noiſe and luſtre without ſubſtance to know that it is not a worthy object of my love nor a firm ground for my hopes. And inſtead of finding there the comfort of the ſoul and quietneſs of mind, I have found nothing but temptations and ſorrows.

Yet Lord, as it is hard to walk upon the fire and not be burnt, I acknowledge

knowledge that I have not lived in the world without a taint of its corruption. I have too much loved the world and the things that are in the world. I was almoſt in all evil, and ſhould have ſunk into it, had not thy ſpirit upheld me, and thy very rods helped me out.

Lord, where ſhall I begin, either to praiſe thee for not abandoning me to the temptations of the world, or to crave thy pardon for loving it too much? My God, I will do both together, I will praiſe thee with my humility, and acknowledge that in me abideth no good, I will alſo acknowledge that it is of thy great mercy that the love of the world hath not quencht the love of the Father in my heart. O how eaſily the love of the world creeps into my carnal heart! How prone am I to be abuſed by the deceitfulneſs of riches, whether I poſſeſs them or labour for them, or bewail the loſs of them! How many times have I been diverted from thy ſervice

vice by domeſtical cares! How oft have I provoked thee to jealouſie by loving thoſe very perſons whom thou commandeſt me to love, and made the moſt lawful affections for the things of this world to become unlawful by letting them run to exceſs? There being neither parents, nor husband, nor wife, nor children, whoſe love do not become vicious, when to feed it ſelf it with-drawes the love that is due unto thee. Many times, O Lord, I have ſought my content without thee, and placed my truſt and my joy upon other things than thee.

But, O my God, as thou loved'ſt me before I loved thee, now be pleaſed to love me when I am defective in my love to thee. Blot out my ſins by thine eternal love in thy ſon Jeſus Chriſt. And the effect of that love which I chiefly crave at thy hands is, that it may pleaſe thee to renew and increaſe my love to thee, ſo that I properly love nothing but thee, and all things elſe which my duty obligeth

eth me to love, only for thy ſake, and in a degree ſubordinate to the love which I owe thee. Let me not ſettle mine affections and mine hopes upon perſons and things, which it is impoſſible for me to keep, and which muſt leave me or I them.

Let me be built upon the rock of thy love to me in Jeſus Chriſt, that when the winds blow, and the rain falls, and the floods come, I may ſtand faſt while the ſtorm beats others to ruine who are built upon the quick-ſand of this unſtayed and deceitful world. Lord, the faſhion of this world paſſeth away, and I muſt prepare to remove from this houſe of clay, my frail body. O give me grace before-hand to remove my heart from the world and it, and ſettle it upon thee, and mine eternal manſion with thee.

Let me not covet thoſe goods which thou giveſt many times to thine enemies in greater meaſure, which make not the poſſeſſours bet-

ter,

ter, but commonly make them worſe; that ſwell the mind with pride, and together beat it down with fears and cares; that give no ſatisfaction to the mind, and no refuge againſt thine indignation. But let me be covetous of the true treaſures that give a ſolid content to the ſoul, and follow the ſoul to heaven when the body dieth. O Lord inrich my ſoul with thy love and thy fear; Pour into me the riches of thy grace. Dwell in my heart by faith, for no leſs wealth than thy ſelf do I ask, and I cannot be ſatisfied unleſs thou give thy ſelf unto me. O my God thou art the portion of mine inheritance. Thou art my ſtock and my rent, mine eternal poſſeſſion, and mine only good. *There be many that ſay, who will ſhew us any good?* But I will ſay, *Lord lift thou up the light of thy countenance upon me,* Pſal. 4. 6. Eaſe my mind of all earthly cares, which give a torment to no purpoſe, and give me the grace to ſeek thy kingdom and thy righteouſneſs,

neſs, being ſure that all things ſhall be added hereunto. And after all gifts, O my God, again, I beeſech thee give thy ſelf to me. As I for my part deſire to reſign my ſelf wholly to thee as *having nothing in heaven but thee, and there being nothing on earth that I deſire beſides thee. Lord thou wilt lead me by thy counſel, and afterwards receive me to glory. Amen.*

Francis Henry Lee. His Booke For Donum Matris

For SATURDAY.

Matth. 26. Verſe 39.

— *not as I will but as thou wilt.*

Soliloquy.

AS men are prone to tranſgreſs the will of Gods commandement, ſo they are apt to controul the will of his decree, of which our Saviour Jeſus ſpeaks here. We meaſure the actions of Gods providence with the ell of our intereſt, and of our blind deſire, which is to bring the rule under unrulineſs, for the will of God is the rule of perfection, but the carnal will of man hath neither rule nor meaſure. We let our deſires looſe, and flatter our ſelves with hopes, before we know whether God will have it, and without pre-

preparing our ſelves to patience if he will not. We grieve to miſs what we deſired, and to meet with that we feared, becauſe in our projects we had made our reckoning without God: no wonder if we muſt reckon twice. Many men if they durſt utter their thoughts when events fall croſs-grain to their deſires, would invert the prayer of Chriſt, and ſay, *Not as thou wilt, but as I will.*

The cauſe of this impatience is, that we have no good opinion of God. Fleſh and blood will not be perſwaded that God doth well when he ſends affliction, or that he is wiſe, or that he is good, or that he hath the power to work good out of evil. If the fleſh reſiſteth Gods will when God is teaching, ſhe will do it much more when he is ſtriking.

I cannot give a good account to God of my obedience to this command, the hardeſt of all to keep, that we have no will but his will: and I confeſs with humility that my will did

did not bow under his as it ſhould have done.

Alas! the wayes of God are not my wayes, and his thoughts are not my thoughts; he doeth good by evil. He advanceth his glory and our good by means in all likelihood contrary. He afflicteth his children to mend them. He brings them by the croſs to glory. He ſuffers injuſtice to tread upon his Church for the execution of his juſtice, yea, for the ſetting forth of his mercy in due time. For God preſerveth thoſe whom he loveth, even by adverſity, as we are taught by David in this text of profound doctrine, *bleſſed is the man whom thou chaſteneſt, O Lord, and teacheſt him out of thy law, that thou mayeſt give him reſt from the dayes of adverſity until the pit be digged for the wicked*, Pſal. 94. 12. That wiſdom is too high and wonderful for a ſoul that liveth in the fleſh: and I hope that God will, rather in compaſſion than anger, look upon the difficulty that my ſoul

finds ſometimes to bring my will under his.

To be proficient in that high task, I muſt look to the pattern of all perfection, my Saviour Jeſus, the author and finiſher of my faith. Who being in his greateſt agonies bearing the burden of Gods wrath for the ſins of the whole world, and ſweating out of anguiſh drops of blood trickling down to the ground, yet even then maſtered his moſt tender and natural affections, and rejected his own will to embrace Gods will. He would ſuffer, he would die, becauſe it was Gods will.

I will look upon the reaſon that bowed his will to yield ſuch a free obedience to ſuch a hard ſentence: *now ſaid he, is my ſoul troubled; and what ſhall I ſay? Father, ſave me from this hour, but for this cauſe came I unto this hour. Father glorify thy name. Then came there a voice from heaven ſaying, I have both glorified it, and I will glorifie it again,* John 12. 27.

This

This was it that made him digeſt the bitter cup of Gods wrath; God thereby was glorified. After that conſideration he had no will for preſerving his own life. Come ſhame, torments, the whips, the nails, the croſs, and death in the end; all is welcome if God be glorified.

The ſame reaſon I have to ſubject my will unto Gods will in all my croſſes, whether God deny me what is moſt pleaſing to me, or ſend me what is moſt ſmarting. I muſt be aſſured that God does nothing but for his glory. And though I ſee it not, he ſeeth it, and that muſt content me. Now if God afflict me for his glory, how can it be but for my good? For being one of his children, if my heavenly Father be glorified I cannot but be happy: and he ſhall bring forth my happineſs by thoſe wayes which he likes beſt, according to his fatherly love and his Soveraign wiſdom; unto which in ſilence and humility I ſubmit my will, and with confidence

and

and joy commit my ſelf, never to have any will but his.

PRAYER.

MY God and Father who among thy many mercies haſt viſited me with thy rod, which I reckon alſo among thy mercies. I humbly confeſs that I did not make the right uſe of them, and did not bow my will as readily and freely as I ſhould have done under thy holy will. I have deſired certain things too eagerly; before I knew whether my deſires agreed with thy good pleaſure. And I have born with impatience other things which were ſent to me by thy good pleaſure: whereas I ſhould have ſaid after thy ſervant David, *I will be dumb and keep ſilence, becauſe thou haſt done it, Pſal.* 39. 9.

O Lord Jeſu, who in thy greateſt agonies didſt ſay, *Father not my will but thy will be done*; Be pleaſed to extend upon me the merit of that wonderful obedience which thou didſt

yield

yield to thy father in these words. For in that obedience consisteth the invaluable price of our redemption. O Father of our Lord Jesus Christ, accept that obedience of infinite merit for satisfaction for my sins. Impute it to me as if I had yielded it in mine own person; and having justified me by his righteousness, be pleased to reform me upon his example, so that my will may be sincerely subjected to thy will as his was. Give me that grace that I may ever find thy will good, pleasant and perfect, printing this assurance in my heart by a lively faith, that thou loveſt me more than I love my self; and that as thou art most good, thou art also most wise, and never sendest afflictions to thy children but to turn them into blessings. Since it is the duty of children to let themselves be ruled by their parents, frame my heart, O my heavenly father, to an entire and filial submission under thy wise and loving providence; so that even when I feel

the

the ſmart of thy rods, I receive them with a meek and willing heart, acknowledging thy powerful fatherly hand, and ſaying with Heli, *It is the Lord, let him do what ſeemeth him good*, 1 Sam. 5. 18. This ſubduing of nature is a work too hard for me, unleſs thy good ſpirit work in me powerfully an impartial renouncing of my ſelf, and a full reſignation of all mine affections unto thy holy will.

O God, who commandeſt them that want wiſdom to ask it of thee in faith, with a promiſe to give it, *Jam.* 1. 9. give me faith to ask and to obtain ſo much wiſdom of thee, that when thou ſendeſt me trials unpleaſing to my nature, *I behave and quiet my ſelf as a child weaned of his mother*, Pſal. 131. 2. taming my paſſion, yea, and ſilencing my reaſon, when thou calleſt me to bow under thy will. Make me capable of this heavenly doctrine, that when thy will is become our will, thy glory alſo is become our glory, and thy goods our goods, and

that

that we have all that thou haſt when we will all that thou wilt. For O Lord thou belongeſt to them that are thine, and the way for us to be thine is to reſign our ſelves abſolutely to thy will.

When ſhall it be, O Lord, that no will ſhall live within me but thy will, whether it be to obey thy commandments with readineſs, or to undergo thy decrees with patience? And ſince the felicity of Angels conſiſteth in the union of their wills with thine, I am covetous, O my God, of that Angelical felicity. I beſeech thee make me conformable to them before I meet with them, at leaſt in this point, that my will be ever thy will, and that I have no intereſt but thine.

But becauſe this poor ſoul of mine liveth as yet in the fleſh, and the fleſh is infirm; I beſeech thee, O merciful Father, *let no temptation take me but ſuch as is common to man, for,* O my God, *thou art faithful who wilt not ſuffer me to be tempted above that I*

am

am able, but wilt with the temptation also make a way to escape, that I may be able to bear it, 1 Cor. 10. 3. It is my great and serious desire to follow thy will in all things. O send me no trial too hard for my will to follow thine. Never hide thy gracious face from me, and let thy will never be so severe towards me, that I lose the perswasion of thy good will in thy son Jesus Christ.

O God increase my faith. *Let neither death, nor life, nor tribulation, nor distress*, nor temptation, nor persecution *be able to separate me from that love of thine in Christ Jesus our Lord. Amen*, Rom. 8.

A PREPARATORY

Meditation for all ſorts of Prayers.

Eccleſ. 5. Verſe 2.

Be not raſh with thy mouth, and let not thy heart be haſty to utter any thing before God, for God is in heaven and thou upon earth, therefore let thy words be few.

HAſtineſs is the mother of confuſion in all things, and in prayer more than in any. Thereby the reproach comes upon us which we make to them that pray in an unknown tongue, that they know not what they ſay. But it is no wonder that we pray ſo often not thinking what we ſay, ſince we commonly begin our pray-

prayer without thinking before what we are, who is he that we muſt ſpeak to, and what we have to ſay to him.

Many actions of our life have no need to be thought upon but when we take them in hand, by reaſon of their facility, and becauſe the perſons and things that we have to do with are equal or inferiour to us. Prayer is not in that rank, there being nothing of greater difficulty than to fix our mind (that liveth in the fleſh, and perceiveth nothing but by the ſenſes) upon God whom no man hath ſeen at any time, and who is altogether ſpiritual and immaterial. And there being no inequality like that between the Creator infinite and moſt holy, and the creature finite and ſinful.

Truly when we conſider what God is and what we are, that make bold to addreſs our ſelves to him, we have great reaſon to think both on him and us before we open our mouth; he is the Lord, the incomprehenſible,

the most holy, the most just, the father of lights *before whom the very Stars are not pure*, Job 25. 5. He created heaven and earth with his bare word, and with one word he may bring them to nothing. He governs all, he disposeth of all, the closest hearts are open in his sight, and he doth not hold the sinner guiltless. He that in his prayer hath his mind gadding abroad, as he hath no reason to expect of Gods facility, that he give him what he asketh when his mind goes not along with his tongue; So he hath no reason to be free of the fear of his justice, vainly hoping that God will take no notice of that he said, because himself did not think of it. Though it were to be wisht for many that in their prayers God would think no more of them than they think on him.

And if from God in Heaven we turn our eyes upon our selves that are on earth, poor, weak, guilty things in his presence, that cannot subsist one mo-

moment without him, O what humility, what reverence, what fear and trembling ſhould ſeize on us when we approach, we ſo little, to him that is ſo great! What pain ought we to take to fix our thoughts upon him, and keep them from their ordinary wanderings! What adoration ought we to render to that magnificent Majeſty, that inacceſſible Light, that Supream Holineſs, that Soveraign Juſtice, that infinite bounty! Could the thought of theſe Attributes of the Godhead enter deep into our minds, and there ſtay, then a devout reſpect would ſtay our attention in our prayers. We ſhould be humble and contrite in the confeſſion of our ſins, full of faith in craving pardon through Jeſus Chriſt, fervent and ſincere in praying for our converſion and ſanctification, earneſt and zealous in praying for the advancement of Gods glory and the good of his Church. Prayers begun with a holy trembling would grow by ſpeaking with God to con-

fidence and familiarity; and would end in joy and comfort! And God would graciously grant our petitions, for *the effectual fervent prayer of a righteous man availeth much*, Jam. 5. 16.

There is a general and perpetual preparation for prayer, which is holiness of life, for it is less difficult to elevate our affections unto God in prayer, and fix them upon him, when they have been trained to that duty in the midst of temporal businesses. He that alwayes walks as in the presence of God, looking to his wayes that he may please him in all his conversation, shall easily find the way to heaven when he sets himself to pray. For the immediate causes of the wandering of our thoughts and the deboish of our affections in our prayers are the next preceeding sins. The Conscience, being removed some steps from God, finds that God hath removed as many steps from her, and that there is a barricado made between God

God and the ſoul, which ſtops the paſſage of prayer to heaven.

There is a particular preparation for the time of prayer, which is to take leiſure to view the ſtate of our conſcience. And if companies or ſports or buſineſs or croſſes have cauſed ſome agitation in our mind, we muſt labour to ſettle that emotion, that we may bring a tranquil ſoul to Gods ſervice.

Eſpecially we muſt examine whether we have lately added any thing to the ſcore of our ſins, that we may mend it by a new repentance.

God and the world are ſo far aſunder, that it is almoſt impoſſible to paſs from the one to the other ſuddenly. And the mind beſieged with worldly thoughts and objects, hath need to make a vigorous ſally to raiſe that Siege, before it can have its way free to God.

We muſt imitate *Abraham*, who going up to the Mount of Sacrifice left his Servants and his Aſs at the foot

of the Mountain. For before we begin our prayer which is our Sacrifice to God, and before we mount up heaven-wards with our thoughts and our hearts, we must leave below all that is servile and brutish in our affections or imaginations, forbidding the cares of this world, yea the most lawful, to follow us when the duty of prayer calls us to draw near to God.

Also let us take sometime to acknowledge our infinite obligation to Gods bounty, and with what ungratefulness we have repayed his benefits. Let us think of his Justice which hath terrible judgements ready against sinners. Let us think of his mercy that acquits us, when we present unto him the merit of his beloved Son by Faith. Let us think on the holiness of his divine Essence, and the righteousness of his laws, which we must resolve to keep carefully, and to crave the assistance of his Spirit to that effect. Let us think on the excel-

lency

lency of his promiſes, and his Fatherly care of thoſe that love and fear him. Let us think on his glory which above all things we muſt ask of God.

Having thus our minds full of God and our duty, let us preſent ourſelves to him with the diſpoſitions of reverence, humility, faith, and zeal. And becauſe God is pure and ſimple, let us uſe ſimplicity, and few words in our prayers. *In the multitude of words there are divers vanities, but fear thou God*, ſaith the Royal Preacher: *Eccleſ.* 5. Teaching us, that if after that warning of humane frailty, we uſe many words in our prayer, we ſhew want of fear of God, venturing thus boldly to tell him many vanities among many words.

In long diſcourſes, even of things of the world, both the hearer and the ſpeaker will ſlacken their attention, like a bow too long bent. Much more in diſcourſes of divine things, which want the natural and ſenſible helps for attention.

The Lord that commands us to pray to him be pleased to frame in our hearts such prayers as may be acceptable unto him, even for his Sons sake, and by the vertue of his *Spirit helping our infirmities, for we know not what we should pray for as we ought, but the spirit himself makes intercession for us, with groanings which cannot be uttered, Rom.* 8. 26. Yea Lord give us the Spirit of supplication. Give us grace to ask what thou commandest, and then we cannot miss to obtain what we demand.

PRE-

PREPARATION

For the *Holy Communion.*

1 Cor. 11. Verſe 24.

This do in remembrance of me.

Soliloquy.

I Have great reaſon indeed to remember him that remembred me in his great agonies, and to do what he bids me to do in remembrance of him, ſince he forgot his own preſervation to remember mine. It is too little for me now to conſider his authority which obligeth me to do this. I will ſtay upon his love. In what caſe was he when he celebrated this Sacrament of his body and blood, and commanded his diſciples (of whom

I am one) to do this in remembrance of him?

Alas! it was the laſt night before his moſt bitter Paſſion, and he had then in his ſoul that horrible agony which about an hour after made him ſweat great drops of blood trickling down to the ground. And it was for us his Diſciples that he felt that agony. It was for us that he was going to put his neck under the heavy burden of the Croſs. Of which that we might ever be ſenſible, he left to us in his laſt words a perpetual remembrance of the end and of the benefit of his death and of his love to us. He bleſſeth the bread and the cup, calleth them his body and blood, repreſents to us under this bread broken the ſufferings of his body, under this wine poured into the cup the ſhedding of his blood; gives us together the ſign and the thing ſignified, making all faithful communicants as truly partakers of the benefit of his ſufferings, as if they had born them in their own per-

perſons; feeds them with that myſtical meat and drink to ſpiritual and eternal life, makes them one body and one ſpirit with their Saviour whom they receive, and graciouſly ſealeth Gods covenant and peace with them.

Who can but wonder at the greatneſs of this love and the liberty of this great ſoul, that he would, that he could think of all thoſe things, when he had a moſt cruel death before his eyes, and was hardly breathing under the weight of Gods wrath, as great as the ſins of all men deſerved! But he would ſhew that this was his proper and chief buſineſs in the world, and that the motive that made him go to meet death, was to give his body and his blood for our propitiation before God.

For that great Son of God ſeems to ſpeak thus to us in this farewel and declaration of his laſt will before his death; My friends I muſt now drink the cup of Gods wrath, but it is that

you

you may drink the cup of ſalvation, and here it is. I drink the bitter, that you may drink the ſweet. The Croſs brings me death, but it brings you life. I am going to ſhed my blood to ſpare yours. And for a perpetual pledge that it is for you that my body ſuffereth, and my blood is ſhed, I enjoyn you to celebrate this perpetual remembrance of my death. As oft as you eat this bread and drink this cup, ſhew ye my death till I come. Every time that you ſhall ſee them, let them put you in mind of my body and blood, and of my love ſtronger than death, which made me deliver my ſelf unto death to work your peace with God. Take them, and be aſſured that theſe outward elements that you eat and drink, are not more yours than my body and my blood and the whole benefit of my death and obedience. Fare you well, Death calls upon me, Enjoy the fruit of my death and remember me.

I am then invited with the greateſt

and

and holiest solemnity to the table of the Lord, and to himself. And the meat and drink which he gives me is himself. O infinite love! Miraculous vertue, which turns the death of my Saviour into a feast, and his Adieu when he went to die into an invitation! O for thoughts and affections worthy of such a sublime and peerless love!

As for thoughts, it is in vain, my soul, that thou seekest them, though thou hadst the understanding of Angels: For they are the depths of Gods love which the Angels desire to look into. And the Apostle telling us that they desire it, teacheth us that it is beyond their reach, though they try for it, the strength of their pure clear-sighted eyes enlightned with Gods light. But it is lawful for our affections to rise higher than the reach of our thoughts. It is lawful for them to love that great Saviour as much as he loveth us, if it were possible. And there we may strive to rise above our

strength

ſtrength without offence. O that I could love him more than I can! But ſince I cannot give him more than my ſelf; How gladly would I give my ſelf wholly to him, for his gift to me of his whole precious ſelf! It is too little to wiſh it. I muſt do it. Since I am invited to take the bread of life and the cup of ſalvation, I will go and take them, and taking them give my ſelf together unto him that giveth them me.

But whither do I go? Let me conſider before what I am to take and to give. I am going to take the body and blood of the Son of God and his whole ſelf. But have I taken this to ſerious conſideration, that he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf? I am going to preſent and give my ſelf to him. But have I conſidered what I preſent him with, and whether I make a good or an evil gift to him?

Alas who am I that preſume to come

come to the Lords table? How much have I transgressed his commandments? How much have I abused his graces? Have I not been seduced by the vanities of this world? Hath not the world stolen away part of my heart which I owe to God whole and undivided? Did I not more repose my self upon temporal helps than I trusted his wisdom and bounty? What thanks did I return him for his innumerable blessings of heaven and earth? and did I not make an ill use of his blessings of the earth to turn away my heart and mind from the blessings of heaven? And have I not laboured more for that bread which perisheth, than for that which endureth unto everlasting life? How many vain thoughts distract my attention in my prayers and in the hearing of the word of God? Hath my faith in his holy promises never staggered? Have I been sensible as I should have been of the affliction of Gods Church, and the outrage done to his

holy

holy name, which is blaſphemed, and to his truth which is defamed? Have I been patient, meek and charitable to my neighbours? And did I apply my ſelf freely and chearfully to the duty of good works? Did I bear with humility the afflictions which God ſent me, and have I abſolutely reſigned my will unto his?

O when I think on the evils that I have committed and the duties which I have omitted, one deep calls to another deep. And I am loſt in the confuſed number of my ſins. O ſtubborn fleſh! O ſlow nature to ſerve God, and active to ſerve the world! O body of death that keepeſt the ſpirit under the law of ſin! how quick thou art ſtill within me! And how aſhamed and ſorrowfull am I, that after ſo many benefits of God and ſuch a long apprentiſhip in the ſchool of his word and ſpirit, there remains yet in me ſo much of my natural corruption?

But this ſhame and ſorrow is unto

me

me a matter of hope, and I begin to rise again because I am beaten down. For did I not belong to God, and did I not love him, I should have no displeasure to have offended him. And had he not loved me first, I should not love him. Why then should I deprive my self of the table of the Lord as unworthy? It is because I am unworthy that I must come near, that I may become worthy. If none could receive the body and blood of the Lord worthily but such as are worthy, there would be no worthy receiving. But those are worthy receivers that acknowledge their unworthiness, and lament it, and finding no worthiness at home, come with hunger and thirst after righteousness to seek worthiness in this holy table.

In the parable, he is pleased to invite to his table the lame and the maimed, to shew that the abundance of his grace is moved by the lowest case of our infirmity: Because I have no righteousness I have the more need

to go to him that hath righteouſneſs to ſpare, and doth without ſparing beſtow it on them that beg it at his hands. To what end had Chriſt ſuffered if we were righteous? Could he have dyed for our ſins if we had none? And was it not to all penitent ſinners in the perſons of his Apoſtles that he ſaid when he gave this holy Cup, *Drink ye all of this, for this is my blood of the new teſtament, which is ſhed for many, for the remiſſion of ſins?* *Matth.* 26. 27. & 28.

It is true that the ſinner cannot ſubſiſt before the moſt holy God. *Who ſhall ſtand when he appeareth?* ſaith Malachi, *Mal.* 3. 3. But there he ſpeaks of ſtanding before the throne of his juſtice. 'Tis not there that I muſt now appear. I am invited to the throne of his grace. I am called to the feaſt of the riches of his mercy. Where being once arrayed with the nuptial garments of the merits of my Saviour the Son of God, I ſhall not fear to appear before the ju-

juſtice of his father. *Come unto me* (ſaith he) *all ye that labour and are heavy laden, and I will eaſe you, Matth.* 11. 28. O precious invitation! And who is he that invites us ſo? the ſame that *hath born our griefs and carried our ſorrows*, and on whom the Lord *laid the iniquity of us all, Iſa.* 53. 4. So he eaſeth us, Himſelf carrieth our burden.

We then that labour and are heavy laden, we whoſe conſcience is groaning under the burden of our ſins, Let us go to him and boldly unload our burden upon him. He requires it, He calls us to it. There is no burden too heavy for his divine ſtrength. There is no offence ſo great, but is overcome by the greatneſs of his love. Let us go confidently to him. He is the relief of the diſtreſſed, the reſt of the weary, the deliverer of the captive, the Advocate of repenting offenders, for whom he obtaineth abſolution from his Father, preſenting them to him clad all over with his own righ-

righteouſneſs. Let us, *O let us come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need, Heb.* 4. 16.

Let me feed now the eyes of my faith with the cheer that I am invited unto, before I come nearer. I ſee but one diſh upon this table, which is *the Lamb of God that takes away the ſins of the world.* But that only diſh comprehends all the plenty and all the variety of the dainties of Gods houſe. Here I find before all things a remedy to all my diſeaſes, the remiſſion of my ſins according to the riches of his grace; for the blood of Jeſus Chriſt cleanſeth us from all ſin, 1 John 1. 7. And my ſins being pardoned and my ſoul juſtified, how much grace, how much glory followeth! God becomes my father, his beloved ſon becomes my brother, his Spirit becomes my life, his kingdom becomes mine heritage: And God gives me now in his table the pledges and earneſt of that eternal feaſt, where Chriſt hath prepared

pared a place for me in his heavenly glory. Already in the table of this holy Sacrament he feeds me with the ſame meat and the ſame drink that I ſhall be feaſted with for ever in heaven. Here the Son of God receiveth me for his Spouſe, and makes me one fleſh with him, for by giving me his body he incorporateth himſelf with me by faith. So that he and I are no more two, but one fleſh. O dear, O precious feaſt, where my God himſelf is my food, where *I taſt how the Lord is gracious*! 1 *Pet.* 2. 3. O life of my ſoul! O ſweet foretaſt of the fatneſs of Gods houſe and the rivers of his pleaſures! Bleſſed am I if I can reliſh the goodneſs of the Lord, more bleſſed if I can expreſs it by my thankfulneſs.

Now this is the thing, O my ſoul, which thou muſt ſeriouſly look to. Thou haſt been conſidering what goods are given thee at the Lords table. But haſt thou conſidered what duties are required of thee by this ho-

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ly Communion? Look to thy ſelf, and preſume not to come to receive the benefits, not being diſpoſed to render the duties. Here Chriſt gives himſelf to me. But it is upon condition that I ſhall give my ſelf to him. He gives me his body and blood to be received by faith, but it muſt be a *faith that purifies the heart, and is working by love*, *Act.* 15. 9. *Gal.* 5. 6. Elſe it is no faith but preſumption. He gives me his body and blood for my food, but it is that I may be renewed to a better life. He grafteth me upon himſelf, but it is that I may bear fruit anſwerable to the tree that beareth me. *I am the vine* (ſaith he) *and you are the branches, he that abideth in me and I in him, the ſame brings forth much fruit*, *John* 15. 5. He makes me one body with him, but it is that I may live with his life and follow his example. I come to embrace the benefit of his ſufferings: But his Apoſtle *Peter* teacheth me, that *Chriſt hath ſuf-*

fered

fered for us, leaving us an example, that we ſhould follow his ſteps; Who did no ſin, neither was guile found in his mouth, 1 *Pet.* 2. 21. Chriſt feeds me, and his other members with me, with the ſame bread, the bread of his table, that we may be all one body whereof himſelf is the head. I muſt then come near this Sacrament of charity with a mind full of charity. And joyning with Chriſt and his Church with this myſtical bond, I muſt ſtudy hereafter to keep that union holy and inviolable by charity unfeigned. This Sacrament is a ſeal of my Covenant with God. It obligeth me then to a grateful obſervation of that high Covenant, made with me in the holy Communion. O that I had the eyes of mine underſtanding inlightened and my heart opened to apprehend deeply the importance of the Covenant made with me in this holy table! O that my ſ rvent affections were ſenſible enough to reſent what obligation this ſeal of his eternal love layeth up-

on me? That the body and blood of Christ here given me are the price of my redemption. And that being redeemed by such a great price, I am no more mine own, but Christs, that purchased me to have my service. Then before I receive this body and blood, I must thus cast my reckoning; I am going to take the price which the Son of God hath paid to buy me. So when I receive that payment, I must at the same time deliver to him that which he hath bought, and wholly resign my self to him by a sincere love and obedience. Without that the bargain will not hold, and the Covenant is null. For to think to possess the price that he paid to buy me, and not deliver to him what he bought, that would be keeping the cloath and the money: that would be affronting the Lord Jesus, and provoking him to keep his body and blood to himself, since we will not give him our bodies and our spirits in exchange. Can I find in my

heart

heart to take ſo much of him, and deny him ſo ſmall a thing? And ſhall I not be moved *by the compaſſions of God to preſent my body a living ſacrifice, holy, acceptable unto him, which is my reaſonable ſervice? Rom.* 12.1.

It is my reaſonable ſervice indeed to ſacrifice my ſelf to him that ſacrificed himſelf for me. And ſince he gives me the incenſe of his merit, it is my bounden duty to bring to it the fire of my love, to ſend up to heaven the ſweet ſavour of zeal and praiſes and of a holy converſation. Since Chriſt is dead for me, it is my duty to die for him, killing within me that Old Man of ſin who hath been the cauſe of the death of my Saviour; He loved me when I was by nature his enemy; I will then learn of him to love mine enemies. He hath forgiven me a debt of ten thouſand talents, I muſt forgive a hundred pence to my fellow ſervants. Yea, as God forgiveth me offences without number, ſo I muſt to my neighbours. He

hath been obedient to his father even to the death of the Croſs, I muſt alſo obey him in the hardeſt things, though it were to reſiſt unto blood, I take Chriſt in his table for my Saviour, I muſt take him at the ſame time for my Lord and the pattern for my imitation.

Being thus diſpoſed I will make bold to come near his holy Table. My ſoul rejoyce thou in the Lord, Take hold of his ſalvation, Take hold of himſelf, Get life in his death, and health in his wounds. *O taſt and ſee that the Lord is good, Bleſſed is the man that truſteth in him*, *Pſal.* 34. 8. The Lord Jeſus hath made an exchange with me. He hath taken my ſins upon himſelf, and put his righteouſneſs upon me. He hath made my peace with God. He hath given me the inheritance of the Saints in the light. Jeſus himſelf is mine inheritance; He is my food, my life and my joy. To him then I am going with a fervent zeal both to take him, and give my ſelf

ſelf to him. I am my beloveds and my beloved is mine. I will take him, and will not let him go. Neither life nor death ſhall ſeparate me from him.

A PRAYER before the *Holy Communion.*

MY moſt gracious God, who haſt ſo loved me as to give thy dear only Son, and deliver him over to the bitter death of the Croſs to make propitiation for my ſins, the pledges and aſſurances whereof thou giveſt me in thy holy Table. My mind is ſwallowed up in the admiration of thy bounty, and loſeth its ſelf in the boundleſs and bottomleſs Ocean of thy compaſſions; and together I am beaten down with a deep confu-

ſion and grief, when I conſider how unworthy I have made my ſelf of thy great love, and how I have provoked thy juſtice: O Lord hadſt thou born thy ſelf towards me as a Judge, and hadſt thou called me to account how I have obſerved thy commandments, and what profit I have made of the talent of thy graces; inſtead of being invited at this time to be partaker of thy Sons body and blood, I ſhould have been caſt long ago into outer darkneſs, where there is wailing and gnaſhing of teeth, for I have grievouſly offended againſt thy lawes and abuſed thy benefits. I have not been zealous in the duties of thy ſervice, nor diligent in good works, nor weaned from the love of the world, nor fervent in thy love, which requireth the whole heart and ſoul.

But, O my God, thou haſt looke upon my guilty condition through the merit of thy Son, and therefore not with an eye of a Judge but of a tender hearted Father. Like as a father

ther pitieth his children, so the Lord pitieth them that fear him. Thou art merciful and gracious, O Lord, slow to anger and plenteous in mercy. Thou hast not dealt with me after my sins, nor rewarded me according to mine iniquities. For as the heaven is high above the earth, so great is thy mercy towards me thy sinful servant. *Psal.* 103.

Wherefore, O Lord, though I have never so great reason to grieve for my sins, I have more reason yet to rejoyce at thy love.

O how great is thy mercy! How wonderful is thy love, which instead of turning away from me, because I turned away from thee, was pleased to run after me, and bring me home when I was lost. What an infinite height of bounty, that thou didst pity me, not only because I was miserable, but because I was guilty, and to have made my sin of a subject of thy wrath a motive for thy compassions!

O my God, when I behold upon

thy holy table the sacred memorial of the death of my Saviour, and see with the eyes of faith his body and his blood, which are the sin-offering whereby my peace was made with thee; Then say I with humble and hearty thankfulness, joyned with a deep amazement, Who am I Lord that thy beloved Son, one God with thee blessed for evermore, should so debase himself for me, as to suffer that I should not suffer, and undergo the vilest reproach, and the bittерest death of all, to give me his riches, his glory, his kingdom, and, which is more than all, himself? That entring into the agonies of his death, he would make a declaration of his last will, whereby he leaveth me the legacy of his most holy body and blood, and the benefit of his meritorious death. That he would invite me by his gracious command to come and take possession of it, and encourage me to come near by the inward assurances of faith, that my reconciliation is made with thee

by

by the merit of his obedience. How excellent is thy loving kindneſs O God! therefore the children of men put their truſt in the ſhadow of thy wings. They ſhall be abundantly ſatisfied with the fatneſs of thy houſe, and thou ſhalt make them drink of the river of thy pleaſures, *Pſal.* 36. 7.

Now, my God, as the greatneſs of thy bounty to me is infinitely above mine unworthineſs, it is as much above my capacity. And what ſhall I do to receive ſuch high benefits worthily? O Lord I might well be in great perplexity upon that point, if the worthineſs of the communicants was neceſſary for a worthy receiving of thy Sons body and blood. Nay it is for a remedy to their unworthineſs that they are called by thee to this ſacred feaſt. It is becauſe I am unworthy, It is becauſe I am ſinful that I prepare my ſelf to come to thy table. It is becauſe I have provoked thy juſtice that I have now recourſe unto the throne of thy grace. It is

because I am destitute of righteousness that I come to seek it in the merit of thy Son.

Yet, Lord, because none can be a real and spiritual guest at thy holy table without the wedding garment and due preparation; I beseech thee, my God, to make thy grace compleat in me, give me a serious repentance of my sins, and that sacrifice acceptable unto thee of a broken and a contrite heart. Give me a true faith in thy mercy by the merit of thy Son. Cover me with the imputation of his righteousness, that nuptial robe requisite to sit at thy table in thy kingdom of which this holy Communion is the earnest and the foretaste. Give me a holy appetite of thy grace, that hunger and thirst after righteousness, a feeling acknowledgement of thy bounty, the joy of my salvation, the sweet assurances of thy love.

And since our communion with thee is the common bond of the communion of Saints, Give me, O Lord,

a ſincere charity, whereby I may be one with thee my head, and with all thy redeemed my fellow-members, and whereby I may have peace with all men. Enable me to ſhew that I love thee by loving my neighbours, and doing them good for thy ſake who doſt me ſo much good. As thou forgiveſt me, give me grace to forgive.

O Lord I come to receive the Sacrament of thy Covenant. Grant that I may now renew it, conſecrating to thee with a free heart this body and ſoul which thou haſt redeemed. As I live from thee in my nature, and by thee through redemption, and in thee through regeneration, grant me alſo to live only for thee, and glorifie thee in my body and in my Spirit which are thine. Unto thee, O Lord, I humbly preſent them. O take thou ſuch an abſolute poſſeſſion of them that nothing but thy ſelf live in me. That I be now filled with thy grace, and for ever ſerve to thy glory. Amen.

A Shorter Prayer to use a little before the Communion.

O Lord Jesu, who calleſt me to thy Table, be pleaſed to meet me, and bring me to it thy ſelf. Give me the two wings of faith and love to raiſe my heart to thee.

O Son of God, who haſt given thy ſelf for me, and doſt at this time give thy ſelf to me, open thou my heart to receive thee, give me holy affections to entertain thee. That with a confidence tempered with humility and a joy full of holy trembling, I receive this high myſtery of my ſalvation, yea, that I enjoy thine own ſelf really and truly.

O thou that wouldſt be conceived in the Virgins womb, be conceived again in my heart, that hereafter I may live with thy life.

O thou that wouldſt die for me,

make me now feel the efficacy of thy death in the comfort of my ſoul and the mortification of my ſinful affections.

O thou that art riſen from the dead, and aſcended to heaven, work a reſurrection of holineſs in my heart, and a lively faith to aſcend to heaven after thee. There to embrace thee, and hold thee while I take with my hand the outward elements of bread and wine. O bread of life come feed my ſoul. O holy Ghoſt give me the true taſt of theſe great mercies. And for the fruits of thy bounty let me ever return the fruits of my love and thankfulneſs.

Thanks-

Thanksgiving after the Holy Communion.

MY God, most gracious Father, who hast this day given me the pledges of my salvation and the earnest of eternal life; My God, who hast fed me with the body and blood of thy son, and hast quickned me with the merit of his obedience applied to my heart through faith; I am full with thy bounty: My soul is satisfied as with marrow and fatness, and my mouth praiseth thee with joyful lips. My soul hath been thirsty after thee as a thirsty land, and thou hast made it a watered garden, Psal. 63. 5. Psal. 143. 6. Isa. 58. 11. I have presented unto thee my bruised heart, and thou hast made it whole with thy sweetest comforts. I came unto thee poor and hungry after thy grace, and I return rich and full with the bread descended

ſcended from heaven. O the treaſures of thy mercy which paſſeth all underſtanding! Thou haſt given me thy Son. Thou haſt given me thine own ſelf. The Lord is the portion of mine inheritance, and of my cup, thou maintaineſt my lot. The lines are fallen unto me in pleaſant places, yea, I have a goodly heritage. Therefore my heart is glad, and my glory rejoyceth, My fleſh alſo ſhall reſt in hope, Pſal. 16. 5.

O that I had the tongue of Angels, to give thee glory in the higheſt, for the peace which thou makeſt on earth, with the men honoured with thy good will! Let thy redeemed people glorifie thee. Let all thy works magnifie thee. Let my ſoul be delivered by thine eternal compaſſions, comforted by thy love, and already bleſſed in heavenly places in the perſon of Chriſt my head, love thee, praiſe thee, magnifie thee, and conſecrate her ſelf unto thee, who haſt beſtowed thy Son upon me. I heartily deſire O my God,

God, to ſet up thy kingdom in my heart, to ſubject all my affections and imaginations unto thee alone, to have no will but thy will, to know no intereſt but thy glory, to place all my felicity in walking before thee unto all pleaſing.

But, O my God, I live yet in the fleſh. The fleſh is infirm, Satan is crafty and vigilant to ſeduce me; And the world is contrary, whether he perſecute me, or ſmile upon me. My zeal may take a flight to thee, but hath not the wing ſtrong enough to keep me up in that height. And after I am raiſed up to heaven, I am prone to fall down again to the ground. Wherefore, O Lord, be pleaſed to ſuſtain me with thy vertue from above. And as after ſending of thy Son thou didſt ſend thy Spirit to thy Church, So now after thou haſt given me thy Son this day, O give me alſo the vertue of thy good Spirit.

Yea come, holy Ghoſt, make my heart

heart thy dwelling place. Sanctifie me to thy self, mortifie my sinful affections. Fill me with faith, charity, meekneſs and all chriſtian vertues. Preſerve me againſt the ſeductions of the world. Endue me with ſtrength againſt all the fiery darts of the wicked.

Be my counſellour in my perplexities, My comforter in my troubles, and my guide in all my wayes.

My God, who haſt fed me this day in the hope of a better life ſpiritual and eternal, Give me grace to begin it already. O enable me to live in earth as they live in heaven, as much as my temporal condition is capable of it, advancing in thy knowledge, loving thee, praiſing thee and obeying thee with all my heart, with all my ſoul, with all my ſtrength, and with all my underſtanding. Suffer me not to love the world, nor the things that are in the world, but let my heart be where my treaſure is, 1 Joh. 3. Mar. 6.

And after I have fought the good fight,

fight, and kept the faith, be pleased to give me the crown incorruptible of life. Let me finally possess to the full thy beloved Son that loved me and gave himself for me. Let me once enjoy that fulness of joy that lyeth in thy presence, and those pleasures for evermore that are at thy right hand. Where I may find mine eternal delight in praising thee eternally, for thine eternal love in thy Son Jesus Christ.

To whom with thee and the holy Ghost be glory for evermore. Amen.

FINIS.

PRAYERS AND DEVOTIONS For several OCCASIONS.

The Second Part.

By *Peter Du-Moulin*, D. D.

LONDON,
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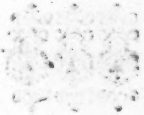

An humble Supplication to God, fit to be attended with Faſting, to preſerve and ſanctifie his Afflicted Church.

Heb. 13.

Remember them that are in bonds, as bound with them; and them which ſuffer adverſity as being your ſelves alſo in the body.

Soliloquy.

THE ſaddeſt indication of approaching death is want of ſenſe; And thoſe parts that have loſt it, and have no part in the ſuffering of the ſick body, are dead members and no more parts of the body, though there may be ſome continuity remaining between the dead and

and the living parts. By that reason many that hold themselves to be members of the Church are no parts of the body of Christ, since they have no fellow-feeling of the sufferings of that body. The *Turk* hath lately advanced very far into the Christian Provinces, and made many thousands of Christians slaves, who now are working in bonds and drawing the plough like horses: And that mercilesse enemy having overflowed large Countries with blood hath left famine and pestilence to compleat the desolations made by the sword. The Court of *Rome* hath so inchaunted most Princes of Christendom with her cup of abominations, that they bend all their power to extinguish the Protestant Religion, some by a *Diocleſian*-like, some by a *Julian*-like persecution. Have not great Countries been half displanted, by the expulsion of Protestants out of the hereditary lands of the House of *Austria*? And is not the same measure now prepared for our bre-

brethren whom their enemies labour to make weary of their countrey and their life? These things we hear with indifference, as we do the wars of the *Tartars* in *China*, not caring who winneth or loseth; So soon have we forgot the late Cross of Christ, when our Church and State being beheaded in the person of our sacred Soveraign, our lands sold, our persons captivated, our consciences oppress, we cried out to our neighbours, *Is this nothing to you, all ye that pass by? Regard and see if there be any sorrow like unto my sorrow.* Neither have we learned by our experience how soon the greatest strength may break and turn against it self, and what plagues attend security and insensibility. Let us leave to *Rome* the vain and guilty boasting of her unmoveableness, much like that of *Babylon* (if not the same) *I sit a Queen, and am not a widow, and shall see no sorrow.* But that boasting draweth a woful doom, *Therefore shall her Plagues come in*

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one day, death and mourning and famine.

Indeed it cannot be expected that those who could not be brought to humility and repentance by the late great calamities at home, should now be brought to brotherly sympathy by the sufferings of good Christians abroad. But have the best the sense which they ought to have of the sufferings of the body of the Church, *as being themselves also in the body*? I fear that Christ may say to us as to the Church of *Ephesus*, Rev. 2. 4. *I have somewhat against thee, because thou hast left thy first love.*

The love of God ought to be the first mover of our affections. But since in most persons self-love is their *primum mobile*, the great Orb and first mover of all their affections, it were much to be wisht, that they might consider aright that we being one body with other Christians (even for our civil relation in this West of the world) we suffer in their limbs, and

and their ruine draweth our ruine. But to be ſenſible that we are one body with all the members of Chriſt our common Head, there is need of a better love than ſelf-love; for unleſs love begin at the head, uniting us with Chriſt as the principle of our life, we can have but a weak ſenſe, and no further than worldly intereſſes will afford of the ſufferings of perſons of the ſame holy profeſſion. Therefore S. *Paul* having exhorted the *Epheſians* not to faint for the tribulations which he ſuffered for them, and repreſented to them that it was their glory, groundeth that exhortation of their fellow-feeling, upon their union with Chriſt, and prayeth that the love of God may abound in their heart. *For this cauſe* (ſaith he) *I bow my knees unto the Father of our Lord Jeſus Chriſt, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory to be ſtrengthened with might in the inner man: That*

Christ may dwell in your hearts by faith; that ye being rooted and grounded in love may be able to comprehend with all Saints what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. And having thus laboured to root and ground Christians in the love of Christ, after an ejaculation of praises to God for his great love and benefits to his Church, he draweth an inference both from the love which Christ beareth to us, and from that which we owe to him for it, that we love one another, and have an union of affections, and a fellow-feeling of afflictions, as having a community of the best and highest interesses. The words are most divine and moving, *Eph.* 4. 1. *I therefore the prisoner of the Lord beseech you that you walk worthy of the vocation wherewith ye are called; With all lowliness and meekness, with long suffering, forbearing*

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one another in love; Endeavouring to keep the unity of the ſpirit in the bond of Peace. There is one body and one Spirit, even as you are called in one hope of your calling, one Lord, one faith, one baptiſm, one God and Father of all, who is above all, and through all, and in you all.

It is very poſſible, and indeed very ordinary, that they that have that community of heavenly goods thus richly ſet forth by S. *Paul* agree not in all the branches, though they ſtand firm to the ſame ſtock. Upon which all intelligent and charitable Chriſtians may be ſatisfied by that which the Apoſtle addeth. *But unto every one of us is given grace according to the meaſure of the gift of Chriſt.* If we find in them a want of that meaſure of the gift of Chriſt, they alſo find in us a want of the ſame. And God finds more of that want in them and us. To him they and we muſt give account of thoſe wants of the gift of Chriſt which we have incurred by our negli-

gence and wilfulneſs. And of none of thoſe wants will he exact a ſeverer account than of the wilfull wants of charity. For when all is ſaid, that want of love to our brethren is want of love to God our Father, and to Chriſt our brother, the firſt born, and the bond of the whole brotherhood. Oh that we made (as we ought) the intereſs of Chriſt our chief intereſs! Then ſhould we feel thoſe wounds given to any part, eſpecially to the great limbs of his myſtical body, as inflicted to our ſelves; thoſe wounds whereby Satan laboureth to cut off integral parts of the viſible Church in which Chriſt hath many members. And the lamentable and lamenting face of the Churches about us makes us ſufficiently underſtand what the enemy may do by that which he hath done already.

Without opening a wound now cloſed up by Gods wonderful mercy and power, we may conſider with horrour how thoſe principal limbs of

of the Reformed Church, whose strength is formidable to the common enemy, have been by the deep craft of Satan set one against the other, to work with the height of their vigour and mettle their mutual (that is) their own destruction; A destruction which no human strength but our own can work. All among us that love God and the peace of his *Jerusalem* had great cause to lament that the just vindication of our right and the necessary interess of our preservation should so cross the common interess of Religion.

But as God is the God of righteousness he is also the God of peace, the God of truth, the God of love, and love it self. And where righteousness cannot be perfectly satisfied (for it is short in all the contracts and commerces of the world) Gods love and peace will find wayes for his own satisfaction: And the truth of God, the precious *depositum* of both parties will umpire the emergent differences

and make righteouſneſs and peace to kiſs each other. Yea if we have the grace to turn unto God with an humble, penitent and faithful heart deeply affected with the zeal of his glory, and that of his houſe, which in ſo many places and ſo many wayes is threatned with ruine.

PRAYER.

O Lord Jeſu, who haſt loved thy Church and given thy ſelf for her, thou art the ſame this day and yeſterday and for ever, and haſt the ſame love to her now as thou hadſt when thou didſt yield thy ſelf to the grievous torments of the Croſs to make propitiation for her by thy precious death and obedience. Lord, be pleaſed now to make uſe of that propitiation to turn the juſt indignation of thy Father into compaſſion towards the Church thy Spouſe, which thou haſt purchaſed for thy ſelf, and paid ſo dear for: And as thou haſt redeemed

deemed thy Church from the infernal torments, deliver her now from temporal deſtruction. It is very true, Lord, that we have deſerved no leſs than utter extirpation, and that our ſins are more grievous than all the afflictions that we can either ſuffer or fear. For thoſe perſons whom thou haſt pickt out among the nations enſlaved to idolatry, to bring them unto thy marvellous light, have not walked like children of light, but have fed themſelves with a vain hope to obtain redemption from hell by thy merit, without labouring to be redeemed from iniquity. And ſuch is the viciouſneſs of their carriage that the profeſſion only of a holy doctrine, not any reformation in manners diſtinguiſheth them from the wicked world. Some have taken occaſion of thoſe exceſſes to make a moſt guilty ſeparation, and have torn the Church inſtead of healing it. Yea to reform the Church they have committed ſuch hideous crimes as caſt a moſt foul

and indelible blurr upon the holy profeſſion. Others have daubed the creviſſes of Gods houſe with untempered morter, and cured the wound of the Church ſlightly, ſaying peace peace, when there was no peace to be expected without the amends of a ſerious repentance. In Clergy and Laity, in great and ſmall, from the ſole of the foot upwards, there is no ſoundneſs in us.

But the more unſound we are the more work there is for thy mercy and vertue, O ſoveraign Phyſician, whoſe great cure appointed by thy heavenly Father that ſent thee is to take away the ſins of the world. Heal us, O Lord, of that great ſickneſs of ſin, whatſoever become of us for all other evils; and incline our hearts to help our cure by a ſpeedy and unfeigned repentance, the reality of which conſiſteth in a ſerious amendment. O create in us a clean heart and renew a right Spirit within us, that we may *turn to him from whom we have deeply*

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revolted, Isa. 31. 6. and cast away those idols of gold and silver which we have erected in our hearts, all those *idols of jealousie*, the lust of the flesh, the lust of the eyes and the pride of life, the reigning intemperance, and the profane conversation, whereby we provoke thy Majesty to cast us away from thee, and when we call upon thee for deliverance, to turn us out to those false Gods to whom we have made a sacrifice of our affections. Rebuke the spirit of discord and faction, that canker corroding the inward parts of thy Church, and turning the good blood into corrupt matter. As we desire that thou have thoughts of peace towards us, give us thoughts of peace towards our dissenting brethren, grace to *put off anger, wrath and malice, and to put on, as the elect of God holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, as we would have thee to forgive us.*

And if it be thy pleasure to continue the dayes of affliction unto thy Church, O Lord make them beneficial unto us. Let the evil dayes help us to be good. Let the evil of affliction consume the evil of sin. Let thy furnace make us like gold which is tried in the fire, and comes out refined of its drosse; that we may say with thy servant *David*, *It is good for us that we have been afflicted that we may learn thy statutes*. If thou deprive us of outward comforts, yet leave us the inward; take not thy holy Spirit from us, continue unto us the means of grace, perfect thy strength in our weakness, let us be any thing so we may be thine.

And now Lord having asked before all things thy kingdom and the righteousness thereof according to thy precept, we will call upon thee for our deliverance out of the dangers which our sins have deserved, and which the unwearied malice of our enemies is working against us; for which also we

we have a precept, and that backt with a promiſe of thy divine help, *Call upon me in the day of trouble; I will deliver thee, and thou ſhalt glorifie me, Pſal.* 50. 15. And to pray for the proſperitie of thy Church we have an eſpecial command, and withall an inviting promiſe, *Pray for the peace of Jeruſalem, they ſhall proſper that love thee, Pſal.* 122. 6.

O Lord, when was ever the peace of thy *Jeruſalem* more diſturbed? Hard times of ſeveral ſorts have gone over thy Church; Sometimes Infidels perſecuted thoſe that called upon thy name: Other times Hereticks perſecuted the Orthodox, Other times the Orthodox annoyed one another, either about unneceſſary quarrels of Religion, or for differences about temporal intereſſes: thy poor militant Church hath been plagued in theſe late times with all theſe. The worſhippers of *Mahomet* cruelly oppreſs the worſhippers of *Chriſt*. The worſhippers of creatures perſecute to death

death or baniſhment or confiſcation, thoſe that will call upon none but God in their religious worſhip, and will have no Mediator to God but Jeſus Chriſt. Some enlightened with the ſaving doctrine of the Goſpel have put on ſuch an unlucky zeal about appendances of religion that they have wounded the vital parts of the Church their Mother, and ſtill continue to trouble her peace. Others (and we part of them) agreeing in the ſame holy profeſſion have fallen out about matters of profit and intereſs and have been greedily deſtroying one another in open war.

We were certainly perſwaded of the right of our cauſe, and our arms were juſtified by our duty to our King and Countrey. But who can diſtinguiſh the innocent from the guilty? We are all evil doers and all ſufferers for the evil we have done. All we ſtand in double need of thy mercy, both to be redeemed from iniquity, and from the deſerved puniſhment of

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our iniquity. And before we call for thy assistance we have need to call for the pardon of our sins, and the grace of a serious conversion. Father of mercies, let this be the beginning of thy mercy to us to make us sensible of our sins, and what a hand we have our selves in thy judgements. Lord turn us and we shall be turned, convert us and we shall be converted.

And because quick destruction is coming upon thy Church in most Provinces of Christendom, and most men are impenitent, and the most penitent are slow and defective in their repentance, O Lord prevent the complete repentance of thy Church with the speedy defence of thy truth, and protect thy Church for thy truths sake. For the danger of which we ought to be most sensible is not the slaughter of men, which howsoever must die within few years, whether they be good or bad; but the extirpation of thy holy Religion, the extinction

tinction of the light of thy truth, the healing of the mortal wound of the Beast, and the return of that worse than Egyptian darkness over the consciences of men. All our sufferings compared to that interess are of small consideration.

Lord, dispose of us as thou thinkest good, but maintain thy truth, defend the cause of thy glory. Let not thine adversaries triumph. Let not Satan build his synagogue with the ruines of thy house. And since the subsistence of thy truth on earth is so complicated with that of thy Church, that if thy Church be destroyed thy truth falls among men; O Lord let thy jealousie stir up thy compassions, and for the preservation of thy truth preserve thy Church. Finding no reasons in us to move thy compassions find them in thy self, and preserve us for the interess of thy glory. *Wherefore should the heathen say, where is now their God?* Let them not conceive by our perishing that thy truth

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is periſhable, and that thy cauſe is unjuſt becauſe it is caſt. Let not Satan the falſe Prince of the world ſet up his throne in thy Church alſo: *for thine,* not his, *is the Kingdom and the power and the glory. Awake awake, put on ſtrength O arm of the Lord, awake as in the ancient dayes, in the generations of old. Art thou not he that haſt cut Rahab and wounded the Dragon? Art thou not he which hath dried the ſea, the waters of the great deep? That hath made the depths of the ſea a way for the ranſomed to come over?* Iſa. 51. 9. *Look down from heaven and behold from the habitation of thy holineſs and of thy glory. Where is thy zeal and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards us? Are they reſtrained? Doubtleſs thou art our Father though Abraham be ignorant of us, and Iſrael acknowledge us not. Thou O* Lord *art our Father and Redeemer; thy name is from everlaſting,* Iſa. 63. 15.

The corruption was never ſo gene-

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ral in the Church but there was ſome true piety left in it. And even among us there are good ſouls that treaſure up thy knowledge in their hearts with great affection, and labour ſincerely to walk before thee unto all pleaſing. Some have no great progreſs as yet in their regeneration, yet they have received thy Goſpel with that ſincerity, which with thy grace and their godly exerciſe will grow to the perfect ſtature of the new man. That meaſure of goodneſs in thy people, being the product of thy grace, thou wilt not forſake the work of thy hands, nor deliver thoſe to deſtruction to whoſe heart thou haſt ſaid, *Soul I am thy ſalvation.*

We embrace this comfortable promiſe of thine, *Iſa.* 65. 8. *As the new wine is found in the cluſter, and one ſaith Deſtroy it not for a bleſſing is in it, ſo will I doe for my ſervants ſake that I may not deſtroy them all.* O Chriſt in theſe Nations honoured with thy Goſpel, now lying ſadly under the

the oppreſſion of the enemies of thy truth, or under their domeſtick ruinous diſtractions, there is ſome of the *muſte* of thy knowledge and love. A bleſſing is in it, a great, admirable and unſpeakable bleſſing; A bleſſing purchaſed for them by thy blood, and conferred upon them by thy Spirit. O Lord let that ſaving bleſſing be attended by the other bleſſings of thy goodneſs, the bleſſings of peace and protection. Keep thy redeemed ſafe as the apple of thine eye. Let Kings be their nurſing fathers and Queens their nurſing mothers. Let our gracious Soveraign be alwayes the conſtant Defender of the Faith, and the loving Protector of thy Church, and find in that pious and Royal Office a powerful defence and protection for himſelf and his Imperial family. *Let all thoſe that ſeek thee rejoyce and be glad in thee. Let all ſuch as love thy ſalvation ſay continually, the Lord be magnified,* Pſal. 40. 16.

But if for the further execution of thy

thy judgements, and manifeſtation of thy wiſdom and glory, by thy wayes which are not our wayes, thou wilt multiply the dayes of trial unto thine afflicted Churches, or even make this Church of ours to goe through the fiery furnace, Lord let thy grace howſoever never depart from us, the guiding of thy fear, the comforts of thy promiſes, the ſtrength of faith, and the inward aſſurances of thy love, that we may be *joyful in hope, patient in tribulation, perſeverant inſtant in prayer*, Rom. 12. 12. *When our fleſh and our heart faileth, be thou the ſtrength of our heart and our portion for ever*, Pſal. 73. 26. And let Chriſt be a gain unto us both to live and to dye. Do this for us and in us, O heavenly Father, for thy Sons ſake and by thy Spirit, that to the Father, Son and Holy Ghoſt we may ever give all honour and glory. Amen.

A COUNSEL to troubled Consciences.

Instead of a Soliloquy for one troubled with that disease, I will endeavour to give him good counsel. For such a person is apt, when he speaks to his soul, to give wrong judgement against himself, and hath need to be armed with a preservative against his own fears before he take his conscience in hand.

THERE are two sorts of troubled consciences. Some that have really committed outragious offences of the grosser sort against God and their neighbours, as blasphemy, murther, robbery, oppressions, adultery,

tery, false testimony, whereby they feel the terrours of Gods justice, and a very hell in their guilty hearts. To them I have five things to say.

I. First they must labour for a contrition adequate to their crimes and the heavines of their demerits, condemning themselves most seriously before God that they may not be condemned. Of the deep sorrow requisite after enormous sins, *David* gave an example after his two crying offences of adultery and murther, for he fasted and lay on the ground seven dayes, upon Gods rebuke sent to him by *Nathan*.

II. The best part of repentance is conversion, and making all possible amends to God and men. Besides your private humiliation before God, who in all offences is the principal offended party. If you have dishonoured his Holy Name before men, honour him before the same men with an open confession and self condemnation. Have you offended your neighbour

bour in his credit? Make him reparation. Have you wronged another in his goods? Make him reſtitution. Think not to make amends for the wrong done to one by giving to another, or even to God himſelf; as many who having got a great eſtate by violence and extortion have founded Hoſpitals and Monaſteries, ſeeking to make their peace with God by giving him part of their rapines, and making him receiver of ſtolen goods.

III. If he that hath committed ſuch great offences come to hate them, not ſo much becauſe they are pernicious to him as becauſe they are diſpleaſing to God, let him take that ſting of ſin as an effect of Gods grace driving him to repentance, being ſure that ſuch a ſpark of the love of God in him comes from God, and cannot be the product of his unregenerate nature; for we *are not ſufficient of our ſelves as of our ſelves to think any good thing, but our ſufficiency is of God*, 2 Cor 3. 5.

IV. Having ſo much offended God let

let him not add to his ſins the moſt grievous of all ſins, which is deſpair. Other ſins are againſt Gods juſtice; Deſpair is beſides, againſt Gods mercy, the attribute in which God takes moſt glory. Other ſins commit the evil, but this beſides rejects the remedy.

V. Let him therefore conſider and believe, that there is a ranſome for all repenting ſinners and true converts, though never ſo guilty before. *The blood of Jeſus Chriſt the Son of God doth cleanſe us from all ſin,* 1 Joh. 1.7. No great ſin is greater than Gods mercy. No ſore of the ſoul is incurable by the blood and merit of Chriſt. But then let him obey Gods call to repentance and ſalvation, Ezek. 18. 30. *Caſt away from you all your tranſgreſſions whereby you have tranſgreſſed; and make you a new heart and a new ſpirit; for why will ye dye O houſe of Iſrael? For I have no pleaſure in the death of him that dieth ſaith the Lord God, Wherefore turn your ſelves and live ye.* Noto-

Notorious malefactours have ſeldom wounded conſciences, being by their cuſtom of ſinning caſt into a dull reprobate ſenſe, and drowzineſs of conſcience, not to be awaked by death it ſelf. But when it pleaſeth God to work graciouſly and powerfully upon their hearts, from great ſinners they prove great and exemplary converts: And by their accurate living in the fear of God ſhew that they have learned a great holineſs by the great mercy of God in pardoning their grievous ſins. As if they would make a comment upon *Davids* ſaying to God, *there is forgiveneſs with thee that thou mayeſt be feared.*

There is another ſort of wounded ſpirits, who being none of the grievous ſinners, but pious perſons and lovers of God and goodneſs, yet never leave accuſing and tearing their conſciences, and thinking of God with horrour. Of the wound of thoſe conſciences generally the cauſe is the weakneſs and indiſpoſition of their bodies.

dies. The firſt ſort though loaden with much heavier ſins, are far more ſuſceptible of comfort, if they be (as they are commonly) of a ſtrong conſtitution and free from melancholy. The ſecond ſort having their ſpleen and their hypochondres oppreſt with melancholy, and their braines ſtained with it, are very ſeldom totally reſolved of their ſcruples of conſcience. Such patients are *crux Theologorum*, the continual wearifome and moſt times barren ſubjects of the good pains of Divines to comfort their ſad ſouls, for when their objections againſt themſelves are anſwered with the ſoundeſt divinity and reaſon, they are not thereby ſilenced, but continue to vex themſelves and others till their ſad dayes be ended by death; which yet uſeth to be full of comfort and aſſurance in Gods mercy through Jeſus Chriſt their Saviour; for Chriſt *breaketh not the bruiſed reed and quencheth not the ſmoaking flax.*

Neither ought we to make a ſiniſter

ſter judgement of thoſe dejected perſons who having led a Chriſtian life have acted their death with their own hands; But judge (as we ought) that it was the work of predominant melancholy not of unchriſtian deſpair, and that living and dying they were in the hands of that great and good God whoſe mercy rejoyceth over judgement.

But let thoſe fearful examples be a preſſing warning to the ſoul-ſick Chriſtians, that they leave ſtudying of ſcruples and indulging to their melancholy; for melancholy is the food, the neſt, and the fort of the Angel of darkneſs, the enemy of God and men, and the great worker of their perdition. Wherefore troubled conſciences among the comforts of Gods infinite love in Jeſus Chriſt, have need alſo to be driven by terrour from that ruinous courſe of foſtering objections againſt themſelves and Gods mercy, leſt that if they harden themſelves againſt Gods comforts, he

turn them out to the Father of diſcomfort the Devil, who is roving about us ſeeking whom he may devour: Take heed of bending your ſelves againſt Gods comforts; So much is fighting againſt Gods mercy, the moſt heavy and the moſt damnable ſin of all ſins.

I acknowledge ſtill that the cauſe of trouble of conſcience in perſons averſe from vices is rather in the body than the ſoul; and ſuch patients are more proper ſubjects for Phyſicians than Divines, for Divinity cannot purge the Spleen and the Mother. Wherefore I would beſeech them as they are conſcionable Chriſtians, and abhor falſe teſtimony, that they would give over accuſing their ſouls for the defects of their bodies.

Yet let them employ all the powers of their ſpirit to fight the good fight againſt thoſe domeſtick enemies, the indiſpoſition of their bodies and the ſuggeſtions of melancholy. Let them not admit the accuſations againſt them-

themſelves untried, but make to themſelves theſe queſtions; Doſt thou love God? Art thou ſorry that thou canſt love him no better? Are thy ſins diſpleaſing unto thee? Doſt thou abhor the irreligious thoughts which Satan ſuggeſteth unto thy ſad ſpirit? Art thou willing to do the duties of charity, to give, to forgive, to return good for evil, and that for Chriſt's ſake who gave himſelf to death for us his enemies? And if thou art not able to pray (as many wounded conſciences imagine that they cannot) art thou not wiſhing that thou mighteſt do it?

Certainly if you do but deſire that you might love God, you love him, and *he loveth them that love him*, And *we love him becauſe he loved us firſt*; You may be ſure that your deſires to be able to follow the rules of his Goſpel and glorifie him in your body and in your ſpirit which are his, are not the motions of a reprobate ſenſe or your natural corruption. They are

the work of Gods grace, and he that hath begun a good work in you ſhall perfect it.

Among theſe conſciences troubled with the fear of coming ſhort of their ſalvation, if I may meet with a rational and generous piety, I would try a way for their comfort which is not obſerved enough. You fear you ſhall not be ſaved. But I fear that you miſtake the nature of your Chriſtian calling, ſetting that firſt which is the laſt in your duty. You are called to *glorifie God in your body and in your ſpirit which are Gods*, 1 Cor. 6. 20. And next to rely upon his mercy for your ſalvation. Your Chriſtian duty muſt not begin by the laſt; but that which is firſt in Gods intention, muſt be the firſt in your practice, *You were bought with a price*, the infinite price of Chriſts blood, *that you ſhould glorifie God*, ſaith S. *Paul* in the alledged place; and again, *Tit.* 2. 14. Chriſt *gave himſelf for us that he might redeem us from all iniquity, and purifie unto*

unto himſelf a peculiar people zealous of good works. And S. *Peter* the like, 1 *Pet.* 2. 24. *Chriſt his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin ſhould live unto righteouſneſs.* This I urge that ſuch Chriſtians as are wholly poſſeſt with cares and fears about their ſalvation may wiſely apprehend that they were redeemed for a better end, and are called by their redemption to a higher ſtudy and employment, even to do their part to be redeemed from iniquity, to be zealous of good works, to dye unto ſin and live unto righteouſneſs, to *ſhew the praiſes* and follow *the vertues of him that hath called us out of darkneſs unto his marvellous light*, 1 *Pet.* 1. 9. and it was for that end that he called us out of darkneſs unto his marvellous light.

A principal cauſe of the trouble of conſcience and doubts of ſalvation is, that men bring a mercenary love to their religion, limiting their duty to the obtaining of their ſalvation. We

are indeed commanded, *Phil.* 2. 12. *to work out our own ſalvation with trembling and fear.* But if we ſerve God for no other end, the great agent in our ſervice is our ſelf-love, not the love of God. Whereas if we be generous Chriſtians, we ſhall conſider our ſalvation only as an appendance of Gods glory, and love it and work it for that end. Wherefore the Apoſtle having in the alledged text exhorted Chriſtians to work out their own ſalvation, tells them two verſes after, what muſt be their end in that work, *That you may be blameleſs and harmleſs, the ſons of God, without rebuke, in the midſt of a crooked and perverſe generation, among whom you ſhine as lights in the world.*

Then whenſoever that queſtion comes into your mind, whether you ſhall be ſaved, put it back with this reſolution: Let God diſpoſe of me as he pleaſeth. For my part I will labour to glorifie him and walk before him unto all pleaſing by as full

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an obedience as I am able to yield. This is my part, my ſalvation is properly Gods part. Which with a full truſt in his mercy in Jeſus Chriſt and aſſurance in his promiſes I commit unto his goodneſs. Yea I am confident that by tending his ſervice and glory I work my ſalvation, and I need to trouble my ſelf no further about it.

One may ſay, That is good counſel for a better grown Chriſtian than I am. For my part I cannot but be ſore troubled, God help me, for I have grievouſly offended him.

To ſuch a one I will anſwer, I am very glad to hear ſo much from you. After grievous offences if your conſcience reſted untroubled in guiltineſs and impenitence, I would lament your caſe. On Gods name bewail your ſins in duſt and aſhes. Set down before you the greatneſs and holineſs of your Maker and Soveraign Judge whom you have offended, and prevent the judgement and condemnation

from his high juſtice, by judging and condemning your ſelf before him with ſincerity and the loweſt humiliation.

And beſides the reparation to God and men, which I have recommended before, lay a mulct upon your ſelf and do ſome worthy work of charity, which is *Daniels* counſel to *Nebuchadnezzar*, *break off thy ſins by righteouſneſs, and thine iniquities by ſhewing mercy to the poor*, Dan. 4. 27.

But in afflicting your ſoul for ſin take heed of getting an habit of ſadneſs which dead your faith and diſable you from holy duties. The ſorrow of repentance is exceſſive when it doth not end in that proper end of it, which is to make our peace with God by embracing his gracious promiſes in Jeſus Chriſt. Sorrow is good but by accident, as a means to that great end. For the Goſpels end is not ſorrow but comfort, and to make us ſay with the Holy Virgin *My ſoul doth magnifie the Lord and my ſpirit rejoyceth in God my Saviour*.

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But if a penitent Chriſtian hath overſhot himſelf in that exerciſe of penitent ſorrow, and ſuffered the terrour of Gods wrath to bite too hard upon his conſcience, I will recommend this true obſervation to his ſick ſoul, that if with that terrour he hath but a deſire to be reconciled with God as his ſoveraign good, it is a never failing ſign of recovery. Why? there is in ſuch a ſoul the life of faith, though it have an obſtruction in the act of confidence. That deſire of reconciliation with God is the pulſe of faith. As long as that pulſe beats in the ſoul I am ſo far from deſpairing of the patients life that I acknowledge in it a higher principle than any thing that is of man. No ſoul can but from God, and in a good degree of regeneration, deſire his peace with God as his ſoveraign good. Againſt that work of God in the ſoul, all the power and craft of Satan, neſtling himſelf in the malignant humours of the body, ſhall not prevail, Chriſts

promiſe is more ſtedfaſt than heaven and earth, *Bleſſed are they that hunger and thirſt after righteouſneſs, for they ſhall be filled*, Matth. 5. 6. The man is weak but God is ſtrong. *Let him take hold of my ſtrength* (ſaith God) *that he may have peace with me, and he ſhall have peace with me*, Iſa. 27. 5.

Chriſt is our peace, ſaith S. *Paul*, Epheſ. 2. 14. *The Father himſelf hath made our peace through the blood of his Son*, Col. 1. 20. There was a gracious cuſtom among the *Moloſſians*, that a ſuiter for life and protection ſhould take the Kings Son in his arms and ſo petition on his knees before the altar; And then nothing for his ſafety was to be denied him. It is our caſe, Let us take hold of our heavenly Kings ſon, and with the arms of our faith preſent him unto our God and Father. No petitioner for ſalvation is rejected of the Father when the petition is made in his Sons name.

But let not your weakneſs frame to

your ſelves a denial from God when you are not denied. *You have need of patience that after you have done the will of God you may receive the promiſe*, Heb. 10. 35. *Wait on the Lord, be of good courage, and he ſhall ſtrengthen thy heart, wait I ſay on the Lord*, Pſal. 27. 14. And Chriſt himſelf encourageth your patience and perſeverance with this invitation, *Ask and it ſhall be given you, ſeek and you ſhall find, knock and it ſhall be opened unto you*, Luk. 11. 9. Perhaps it ſhall not be opened unto you at the firſt knock, becauſe God did many times knock at the door of your hearts and you did not open. But your very asking and ſeeking and knocking, though without a preſent comfortable anſwer, is a preſent aſſurance and a moſt certain ſign that you are not forſaken of the grace of God, for without it you could neither ask nor ſeek nor knock. Wherefore *be thou in the fear of God all the day long*, all thy life long. *For certainly there is an end, and thine ex-*

pectation ſhall not be cut off, Prov. 23. 17, 18. And *he that endureth unto the end the ſame ſhall be ſaved*, Mark 13. 13.

PRAYER

For the troubled Conſcience by the ſenſe of her ſins.

GReat Judge of the world who hateſt iniquity and haſt plagues at hand to puniſh it, Thou doſt now teach me that great truth in the ſchool of thy juſt judgements. For thine arrows ſtick faſt in me and thy hand preſſeth me ſore. There is no ſoundneſs in my fleſh becauſe of thine anger, neither is there any reſt in my bones becauſe of my ſin. For mine iniquities are gone over my head as an heavy burden, they are too heavy for me. I have ſinned, what ſhall I do

to thee thou preſerver of men? I will yet while I groan under thy judgements give thee glory, the end which I was made for. I will glorifie thy juſtice, and ſay, The Lord is juſt and I am a ſinner, a grievous ſinner. Juſt and true are thy wayes thou King of Saints, to ſend thy terrours into a ſoul that would not be ſenſible of the invitations of thy mercy, and to make me feel thy wrath who have been a great abuſer of thy graces and tranſgreſſour of thy commandments. Great and good God, who in wrath remembreſt mercy, let me find ſo much mercy, in and by thy wrath, that mine own wickedneſs may correct me, and my backſlidings reprove me, making me know and feel that it is an evil thing and bitter that I have forſaken the Lord my God, and that thy fear was not in me: O my God, I have committed two evils, I have forſaken thee the fountain of living waters, and hewen to my ſelf ciſterns, broken ciſterns that can hold no water.

I have forſaken thee the only true and ſoveraign good, to follow the ſinful and deceitful promiſes of the world and the fleſh; which have diſappointed me of my hopes, and now leave me to my fears, after I have by their ſeduction treaſured up unto my ſelf (as much as was in me) wrath againſt the day of wrath and revelation of thy righteous judgement. Lord thou deſireſt not the death of a ſinner, but that he repent and live. And it is to recover ſuch great ſinners as I am that thou haſt provided the greateſt of remedies, thy moſt precious Son, one God with thy ſelf and thy Spirit, who in obedience to thee and out of compaſſion to us, thy living but perverted and defaced images, hath taken upon him our weak fleſh, and in it hath yielded himſelf to the curſed death of the Croſs, and preſented to thy ſoveraign juſtice the unvaluable price of his blood and merit, a full and perfect ranſom for all damnable ſinners, that whoſoever believeth on

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him ſhould not periſh but have everlaſting life. Lord I believe, but help thou mine unbelief, the great ſickneſs of my afflicted ſoul ſinking under the burthen of her ſins. And to begin my cure, grant that it may be the burthen of my ſins indeed that lye heavy upon me rather than the horrour of thy judgements. O how I hate! O that I might hate enough the offences which I have committed againſt thee the moſt great, the moſt holy God, my moſt watchful protector, my moſt bountiful benefactor, my moſt patient and tender-hearted Father, who haſt not dealt with me after my ſins nor rewarded me according to mine iniquities. My good God, with this loathing of my ſins give me a ſtedfaſt purpoſe to forſake them, and to be more earneſt and conſtant to ſeek to pleaſe thee and glorifie thee in my body and in my ſpirit which are thine, than ever I was eager to follow the ſinful courſes of this world. Create in me a clean heart O God, renew a right

right ſpirit within me by thy ſanctifying ſpirit, and by the ſame heal now the ſores of my ſad ſoul. Lord pardon me, Lord accept of me in thy beloved Son; Lord make me to hear of joy and gladneſs, that the bones which thou haſt broken may rejoyce in thy ſalvation, and more yet in the duties of thy ſervice, through Jeſus Chriſt my Lord, Amen.

PRAYER

for Comfort.

UNto thee do I lift up mine eyes, O thou that dwelleſt in the heavens. Behold as the eyes of ſervants look unto the hand of their Maſter, and as the eyes of a maiden look unto the hand of her Miſtreſs, ſo mine eyes wait upon thee O Lord our God until thou have mercy upon me. Have mercy upon me O Lord, have mercy upon

upon me. Aſſiſt me with thy ſtrength againſt the ſtrength of Satan, the weakneſs of my complexion, and the diſtreſs of my ſoul over-buſie to diſtreſs her own ſelf. I know O Lord, that my ſins have deſerved at thy hands a worſe diſtreſs than any that Satan can lay upon me, or my ſad ſpirit aggravate: But I know alſo that thy goodneſs equal unto thine almighty ſtrength can rebuke and overcome Satan; and thy gracious Spirit can raiſe and revive my dejected ſpirit, though never ſo much diſordered by the wicked ſpirit. Then unto thy ſtrength and goodneſs I have my humble recourſe. Succour me O Lord, take my part againſt Satan and againſt my ſelf. As deep as I am in the gulf of melancholy, thou mayeſt when thou pleaſeſt ſpeak unto my heart, *Seek thou my face.* Speak it O Lord, and enable my heart to ſay unto thee, *Thy face Lord will I ſeek.* Lord ſpeak the word and thy ſervant ſhall be healed. Hide not thy face far from me, put

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not thy ſervant away in anger; Thou haſt been my help, leave me not, neither forſake me O God of my ſalvation. O Lord Jeſu who didſt heal ſo many diſeaſed perſons, and ſaideſt to them withal Thy ſins are forgiven thee, ſpeak that comfortable word to me a ſad object of thy compaſſion. Thou that ſaidſt in the beginning of time, Let the light be, and the light was, ſpeak the ſame powerful word unto my ſoul lying in darkneſs and in the ſhadow of death. Work within me a new creation, the illumination of thy holy knowledge, and the light of holineſs and heavenly comforts. My God I deſire thy comforts that I may without diſturbance tend the duties of thy ſervice, and that I may ſee the beauty of holineſs and rejoyce in it, and glorifie thee by my delight in it. Father of mercies create in me a clean heart, renew a right ſpirit within me, and turn my mourning into ſongs of deliverance through the merit of thy Son, and by the operation of thy good Spirit. Amen.

PRAY-

PRAYER

for Patience in want of Comfort.

O God thou art my God, early will I ſeek thee. My ſoul thirſteth for thee. My ſpirit longeth for thee as a dry and thirſty land. My God, among the many wants of my weak and diſconſolate ſoul, ſo much I have yet of thy grace that I feel my wants, that I long and pant for thee, and cannot ſo much as imagine any comfort and ſtrength but from thee and in thee. O Lord thou art ſtiled by thine Apoſtle *Paul, the God of patience and conſolation.* Shew thy ſelf ſuch effectually to my poor ſoul. When I find my faith trembling, my hope drooping, my zeal cool, and yet with theſe defects ſome grain of ſincere love to thee, Then ſtrengthen thou my ſoul with ſo much patience as

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to teach my heart how my preſent Chriſtian calling is not to be abundantly ſatisfied with the fatneſs of thy houſe and to drink of the river of thy pleaſures, but in that expectation to truſt patiently under the ſhadow of thy wings, fighting the good fight againſt the temptations of Satan and the world, and thoſe of mine own ſinful fleſh, to make me a way to thee through publick corruptions and private ſeductions, through afflictions and oppoſitions, through doubts and fears and frailties of my ſinful nature. Againſt all theſe I beſeech thee O my God to ſtrengthen me, eſpecially againſt thoſe unſeen powers of darkneſs which know thoſe avenues into my ſoul which I know not my ſelf, and have ſo many wayes to aſſault my weak ſpirit. That among thoſe many trials of my patience I may have perſeverance unto the end. O thou that art the God of patience be thou to me alſo the God of conſolation; For unleſs in the multitude of my combats

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thy comforts refreſh my ſoul, I cannot but faint and be finally overcome. O Lord ſhew me thy gracious countenance. Say unto my ſoul, Soul I am thy ſalvation. Grant me according to the riches of thy glory to be ſtrengthened with might by thy Spirit in the inward man; that Chriſt may dwell in my heart by faith, that being rooted and grounded in love I may be able to comprehend with all Saints what is the breadth and length and depth and height, and to know the love of Chriſt which paſſeth knowledge, that I may be filled with all the fulneſs of God. No leſs, My God, do I beg at thy hands than to be filled with all thy fulneſs. And in my weak condition yet I will command my ſoul to love thee, hope in thee, and praiſe thee; ſaying, now unto him who is able to do exceeding abundantly above all that I can ask or think according to the power that worketh in us, unto him be glory in the Church by Chriſt Jeſus throughout all ages world without end, Amen.

To

TO these devotions fitted for the use of troubled but pious consciences, I will add for the end this faithful counsel; Let them be much employed in praising God, of which the book of *Psalms* affordeth plenty of helps; There being nothing more effectual for the chearing up of a religious heart than the exercise of praising God. Praising God is the great duty of men on earth, and the eternal felicity of men and Angels in heaven. To that great duty chearfulness is so essential, that you shall hardly find any place in Scripture where the duty of praises is injoyned or practised, but chearfulness is withal injoyned or practised. Thus *Psal.* 95. *O come let us sing unto the Lord, let us heartily rejoyce in the strength of our salvation. Let us come before his presence with thanksgiving, and shew our selves glad in him with Psalms.* And *Psal.* 100.

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O be joyful in the Lord all ye lands, ſerve the Lord with gladneſs and come before his preſence with a ſong. To bring all the inſtances to that purpoſe out of the Pſalms I ſhould write out great part of the book.

Let not a ſad ſoul ſay, *David* praiſed God becauſe he was joyful, and had ſubject for it, but that is not my caſe. Nay, *David* was joyful becauſe he praiſed God: Gods praiſes were his comfort in his diſtreſs. This you may ſee in the *Pſalms* 42. and 43. *Why art thou caſt down O my ſoul, and why art thou diſquieted within me? Hope in God, for I ſhall yet praiſe him who is the health of my countenance and my God.* (And who wants ſubject to praiſe God for his bleſſings though he enjoy nothing of his gifts but life and time of repentance?) *David* by praiſing God had brought his ſoul to that habit of comfort and joy expreſt in all his hymns of thanksgiving. See what a ſatisfying comfort he took in that holy duty, *I will bleſs thee* (ſaith he,

he, *Pſal.* 63.) *while I live, I will lift up my hands in thy name; My ſoul ſhall be ſatisfied as with marrow and fatneſs, and my mouth ſhall praiſe thee with joyful lips.* The praiſe of God was that marrow and fatneſs, whereby his ſoul was ſatisfied, and which made him ſing with joyful lips.

Few men have gone through more afflictions than *David.* So great they were, that once *his ſoul refuſed to be comforted*, and that *he was troubled when he remembred God.* But then, he chid himſelf, and ſaid, *This is my infirmity, but I will remember the works of the Lord*, and then with a holy eloquence he ſet himſelf upon praiſes of the glorious works of God in the deliverances of his people; and that was his ſolid comfort. That ſolid comfort ſhall not be wanting to thoſe diſcomforted ſouls that will ſet themſelves heartily to praiſe God for his great works of Nature, Providence and Grace; thoſe eſpecially which he hath wrought for the redemption

demption and preservation of his Church; besides the wonders of his mercies for their particular persons. In one word, Let your mouth and your heart be filled with the praise and honour of God all the day long, all your life long; You may be sure that his comforts will ever keep company with his praises.

PRAYER

To be ſtrengthened againſt the vain and wicked Converſation of this world.

I Praiſe thee, My Heavenly Father, that thou haſt given me by thy word and Spirit, and by a Chriſtian education, ſome knowledge of thy laws and promiſes, and ſome ſenſe of my religious duty towards thee my Maker, my Redeemer, and my ſoveraign good. Wherefore I cannot but lament to ſee my ſelf ſo engaged among the vanities of this ſinful world, that the courſe of my life is a perpetual diſtraction from thy ſervice, whether I be intangled in endleſs buſineſſes, or enſlaved to ceremonious entertainment, or drawn by cuſtome and company to ſhews and ſports, wherewith I am not ſo much delighted as ſurfeited. Of all that vain con-

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verſation the very pleaſures end in ſadneſs, becauſe they draw me away from thee my God, my only joy; ſo far away, that many times I have much adoe to find the way to thee again, and to ſettle my mind in a fit diſpoſition to ſeek and find thee. Neither is diſtraction from good the worſt effect of that worldly converſation; But it makes me lend mine ears to blaſphemies and magiſtral Atheiſm, which if any offer to confute, he is put out of countenance with common places of Boufonnery at holineſs and conſcience. Such companies leave my heart ſmitten with horror, and my memory (againſt my will) filled with their wicked and tempting communication. O my God, this ſoul of mine which thou owneſt for thine is turned looſe among thine enemies. My ſoul is among lyons; Satan and the world are combined againſt me: So that whileſt the world ſpreadeth the nets of vanity and allurements to entrap my fleſh, Satan makes

open war against my ſpirit, and batters the main fortreſs of my faith, with his great ordinance of falſe Philoſophy and Atheiſtical Rhetorick. O my God who haſt inlightened me with thy truth, endow me alſo with thy ſtrength to defend it, or rather to defend my ſelf; for thy truth is invincible, but I am weak, and unable to withſtand the principalities and pow r of hell which ſeem to be let looſe in this prodigious age, the reign of bold impiety and infidelity. O my God *grant me according to the riches of thy glory to be ſtrengthened with might by thy Spirit in the inner man; That Chriſt may dwell in my heart through faith, that I being rooted and grounded in love may be able to comprehend with all Saints what is the breadth and length and depth and height, and to know the love of Chriſt which paſſeth knowledge, that I may be filled with all the fulneſs of God*, Epheſ. 3. 16. O thou that art able to do exceeding abun-

abundantly above all that we ask or think, according to thy power that worketh in us, build me, I beſeech thee, more and more in my moſt holy faith upon the fundamental ſtone my Lord Jeſus Chriſt. Ariſe O Lord in thy ſtrength, and confound all the powers of darkneſs. Let all blaſphemous mouths be ſtopt, and let all creatures made after thine image conſecrate their mind and their tongue to confeſs thy truth and glorifie thy name. Arm my ſoul with thy vertue from above againſt the deceitfulneſs of enticements, companies, and croud of buſineſſes which divert me from thy ſervice, and grant me to attend faithfully and principally that one thing neceſſary, thy ſervice O Lord, and the grand buſineſs of walking before thee unto all pleaſing, ſoberly, righteouſly and godly: While impiety is bold and outragious to deride it, let me not be aſhamed to own it by my words and practice. O Chriſt *that gaveſt thy ſelf for our ſins, that*

thou mightest deliver us from this present evil world (Gal. 1. 4.) suffer me not to deprive my self, by my love of the world, of that saving benefit of thy death, and give me wisdom to avoid the wicked wayes of the world which lead into perdition; so living in this world as aspiring to a better; yea living already with the life of the world to come, which consisteth in thy knowledge, thy love, thy praise, and thy glory. Grant this O Lord, through thy Son, and work it in me by thy Spirit: to whom with thee and thy coeternal Son be all honour and glory now and for evermore, Amen.

PRAY-

PRAYER

Of the Godly man in Prosperity.

DRead and merciful Father, I present unto thy holy Majesty the sacrifice of my humble reverence and adoration, and of my hearty praises and thanks for the excellency of thy mercies; Chiefly for that mercy which passeth all understanding, thine eternal compassion in thy Son Jesus Christ, in whom I have remission of my sins, and the honour to be one of thy children and heirs of thy kingdom. I bless thee for thy loving fatherly care in which I live and move and have my being and my well-being; whereby I have been so many times relieved in my wants, assisted in my difficulties, comforted in my sorrows, healed in my sicknesses, protected in my dangers, rescued with a mighty hand

and a ſtretched out arm from utter perdition. I bleſs thee O Lord for defending me even while I offend thee, taking my part againſt mine own folly and ſinfulneſs and againſt all mine enemies ſpiritual and temporal. O God of my health and my ſalvation, my careful protector, my bountiful benefactor, I deſire to reliſh how thou art gracious, and for thy great love to love thee with all my heart, with all my ſoul and with all my underſtanding, and ever to glorifie thee with my body and with my ſpirit which are thine.

But I acknowledge with confuſion of face that I have not made the right uſe of thy bleſſings. I have abuſed thy graces, neglected thy ſervice, and many many wayes tranſgreſſed thy commandments. The greatneſs of thy goodneſs makes my ſins exceeding ſinful and odious unto me. Unto thee O Lord belongeth juſtice, but unto me confuſion of face. Yet unto thee alſo belongeth mercy that thou mayeſt

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be feared. Have mercy upon me O Lord that I may fear thee and thy goodness. Wash my sinful soul in the blood of thy Son. Accept the merit of his passion and obedience for propitiation for my sins. For his sake continue thy loving kindness unto me, and encrease my thankfulness. Thou hast given me out of thy bounty a competency of the goods of this world; But my soul is not satisfied with them, I look for better, for greater goods, thy good Spirit, O Lord, to create in me a clean heart, and renew a right spirit within me; thy wisdom to instruct me, thy vertue to uphold me, thy love to comfort me, thy fear so to guide me in all my wayes; that the words of my mouth, the meditations of my heart, and the works of my hands, be at all times acceptable unto thee, O God my strength and my Redeemer. Give health to my body, peace to my mind, tranquillity to my estate, sufficiency to my condition, thy blessing to the

gifts of thy liberality, and grace to owe nothing to any man but love, but to make my light so to shine before men that they seeing my good works may glorifie thee my heavenly Father. Preserve me from the ordinary temptations of prosperity, to do evil because one hath means to do it, whereby many are overcome and treasure up to themselves wrath against the day of wrath. Rather let me be induced to do good because thou givest me means to do it, and to put on all the armour of the new man, because my condition makes me more exposed to temptation. Wean my heart from this vain world and the deceitfulness of riches, apt to take wings and fly away, and unapt to satisfie a mans heart when they are most plentiful and constant. Give me grace to take the only course to preserve them and get good by them, which is to lend them unto thee, and send them before me to heaven by the sure return of almes-deeds. Lord as my store is full of thy

thy blessings, so let my heart be full of thy love, my mouth with thy praise, and my hands with good works. O for all thy gifts of this world, and more for those of the world to come, and for the earnest of them in my heart, let my soul bless thee O Lord, and all that is within me bless thy holy Name.

PRAY-

PRAYER

Of the Poor and Diſtreſſed.

MY Lord Jeſu, eternal Son of God, who art the King of Kings and Lord of Lords, and yet out of thine infinite love to us poor ſinners haſt taken upon thee the form of a ſervant and a poor man, ſo poor as to have not where to lay thy head. I praiſe thee that thou haſt honoured me with a conformity to thy condition. And who am I that I ſhould aſpire to a better condition than that of the Son of God? Lord *thou didſt become poor that through thy poverty we might be rich. O make me one of thoſe poor in the world rich in faith, and heirs of the Kingdom which thou haſt promiſed to them that love thee.* Let all the unkindneſſes of the world prove unto me thy diſcipline to learn of thee, O Chriſt,

Chriſt, to take thy yoke upon me and learn of thee that thou art meek and humble of heart, that by my conformity to thy meekneſs and humility I may find reſt unto my ſoul, and that by thy gracious aſſiſtance and powerfull comforts I may find thy yoke eaſie and thy burden light. This poverty, theſe diſtreſſes, are thy yoke upon me. Welcome all that comes from my God, good is the yoke of the Lord, good is the hand of the Lord. But Lord if thou encreaſeſt my burden, increaſe alſo my ſtrength to bear it. Since I am called by thee to glorifie thee by my patience, endow me with that precious gift. Do in me that which thou requireſt of me. Let the very tribulation work in me patience, and experience hope, a hope that makes not aſhamed, becauſe the love of God is diffuſed in my heart, by the Holy Ghoſt, which in ſome meaſure is given unto me. Whatſoever I want elſe let me never want truſt in thee, in whom I live

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and move and have my being. For thou O Lord who cloatheſt the lilies of the field, and feedeſt the birds of heaven, wilt not ſuffer me whom thou haſt made after thine image, redeemed with thy blood, and endowed with thy knowledge and love, to want neceſſary ſuſtenance or to be cruſht down by adverſities and adverſaries. While I rely upon thy fatherly care, give me the grace to attend thy providence with my induſtry, not ſlothful in buſineſs, fervent in Spirit, ſerving the Lord, rejoycing in hope, patient in tribulation, perſeverant inſtant in prayer, and even in my tribulations diſtributing to the neceſſity of the Saints, being ſure that truſting in thee and doing good, I ſhall want no good at thy fatherly hand. The Lord is my ſhepheard I ſhall not want. The Lord is the portion of my inheritance I cannot be deſtitute. That I may keep me from that ſad condition, as much as it lyeth in me, by my diligent endeavour, I beſeech thee O gracious

Father

Father to give health to my body and vigour to my ſpirit, integrity in my behaviour, wiſdom in my converſation; and howſoever thou diſpoſeſt of me for my outward ſtate, give me grace to live in thy fear, to dye in thy love, and be received into thy kingdom, through Jeſus Chriſt my Lord and Saviour, Amen.

Morn-

Morning Prayer.

ALmighty, all juſt, and all merciful Father, in thy might infinite, in thy juſtice dreadful, but in thy mercy through thy beloved Son acceſſible; I the work of thy hands, and though defiled with ſin, yet ſtill thy living image, made for thy ſervice and glory, and made thine again by a gracious and powerful redemption, deſire heartily here to pay to thee the due homage of my body and ſoul, in my prayers and praiſes. O that I might preſent them a living ſacrifice holy acceptable unto thee which is my reaſonable ſervice! But I acknowledge with confuſion of face that I have made my ſelf unfit to render unto thee the whole duty which I ſtand indebted in by the charters of my creation and redemption, and have imbezelled my talents of Nature and Grace

Grace by many tranſgreſſions, miſ-applying to ſin both my body made to be thy Temple, and my ſoul made and renewed again to be the image of thy truth and holineſs. The vanity, the cares, the love of this ſinful world, covetous and carnal deſires, and contagion of vicious company, have got too much room in my heart, and like thorns are choaking the good ſeeds of thy faith, fear and love. But I preſent my body and ſoul unto thee not to warrant them holy, but to give thee thine own howſoever. I preſent them not as ſatisfactions to thy juſtice, but as moving ſubjects of thy mercy. I come not to bring righteouſneſs unto thee, I come to ſeek it, humbly begging at thy hands that I may be covered with the meritorious righteouſneſs of thy Son Jeſus Chriſt. O Lord if thou juſtifieſt who is he that condemneth? Grant that being juſtified by faith I may have peace with thee through Jeſus Chriſt my Lord. Give me a faith fruitful in

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good works, grace to walk before thee unto all pleasing, and so to behave my self with the world as being alwayes before thy holy eyes, soberly, righteously, and godly, that my neighbours being edified with my good life may glorifie thee my heavenly Father. Illuminate my mind with the knowledge of thy truth. Inflame my heart with zeal of thy glory and charity to my neighbours. Strengthen me by thy good Spirit to overcome all the temptations of Satan and the world, and subdue all the rebellions of my carnal mind; that I be not beaten down by afflictions, nor corrupted with ease, nor drawn away with evil desires, nor oppresst with worldly cares, nor infected with bad examples, nor infecting others with my evil conversation. Give me the grace to seek and to find thy kingdom and thy righteousness, to be diligent and upright in my temporal calling, and to cast all my cares upon thee, for thou carest for me. Send thy saving light and

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thy converting Spirit to thoſe that are ignorant or eſtranged from thee. Let the ends of the world ſee thy ſalvation. Extend thy healing hand upon the ſores of thy Church in theſe nations. Let truth and peace flouriſh in this State. Let it be maintained by piety and juſtice. Pour bleſſings of heaven and earth upon the King and the Royal family. Proſper their perſons, and guide their counſels by the Spirit of thy fear, the Spirit of wiſdom and underſtanding. O great Keeper of thine Iſrael that never ſlumbereſt nor ſleepeſt, defend us againſt our watchful and unwearied enemies, confound their devices againſt thy truth and thy Church, and according to thy wiſdom to fetch good out of evil, turn them to thy glory and the good of thy people. Take me and all my dear friends and relations to thy fatherly protection. And for ſo much of thy fatherly protection and bounty as I have enjoyed hitherto make me truly thankful, and truly ſenſible of all thy comforts

for

for this life, and more of those of the life to come; Of that unvaluable benefit, that thou hast called me out of the darkness of ignorance, sin and perdition unto thy marvellous light, the light of thy knowledge, thy grace and thy glory; And give me the grace to express my thankfulness with my praises and my religious, just, and charitable conversation. Be thou the comforter of the afflicted. Preserve all thy children from all sin and all danger. Strengthen them against the temptations of adversity and prosperity. Grant me so to use this world as not abusing it and preparing my self to leave it. And whatsoever I would compass, whatsoever I take in hand, Enable me to have alwayes thy fear before mine eyes, and to take a firm hold of that good part which may not be taken away from me, even of thy self O Lord who art the everlasting portion of mine inheritance through Jesus Christ my Lord. Amen.

Our Father, &c. *Even-*

Evening Prayer.

I Humble my ſelf before thy holy Majeſty, Dread and Merciful Father, to preſent unto thee the due offering of my beſt affections, and of my whole ſelf, as thy creature made after thine image and redeemed by thy Son: Very ſorry that I cannot preſent my ſelf better, and that after all the helps of grace, which thou haſt bountifully beſtowed upon me, I am ſtill very ſhort of being holy becauſe thou art holy. For my heart which is wholly due unto thee is ſtolen away by the cares of this mortal life, by the converſation of the world, and by the vanity, levity, and perverſeneſs of my corrupt deſires and imaginations.

O Lord I am ſo far from pretending to give a good account of my ſelf to thy juſtice, that I am an humble petitioner

titioner to thy mercy that thou enter not into judgement with thy ſervant, for in thy ſight ſhall no man living be juſtified upon the account of his righteouſneſs. All the account I can give thee is, that being unrighteous I have my whole recourſe unto the righteouſneſs of thy Son Jeſus Chriſt, who is the Lord my righteouſneſs. Be pleaſed O Lord to put his righteouſneſs to my account. Make me truly partaker of the ranſome of infinite value of his blood and obedience, that in him and through him I may be accepted of thee.

Enable me to take more care hereafter to glorifie thee in my body and in my ſpirit which are thine; remembring with what high price I was bought, and that thy Son hath redeemed me for himſelf, that I ſhould be one of thy peculiar people zealous of good works, and haſt given me my body and ſoul to hold as a farm under thee my great Landlord.

That I may ſo husband my ſoul that

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it may bring forth fruits of righteouſneſs, be pleaſed thy ſelf to plant it with the choiceſt plants of thy true knowledge and love, vertue and godlineſs. Let thy good Spirit ſhine upon it and into it, for of my ſelf, as from my ſelf, I am not able to do any good, but all my ſufficiency is from thee. And withal give me that grace that my ſpirit may work with thy ſprit, employing all the powers of Nature and Grace to mortifie all my carnal and worldly affections and the ſin which ſo eaſily beſets me, that I may live unto righteouſneſs, and walk before thee unto all pleaſing.

Give me an aſſured faith in thy love and promiſes, to keep me firm in adverſity, truſting in thee and fearing nothing but thee, and ſtedfaſt in proſperity, reſiſting all the allurements of ſinful pleaſure and profit as nothing to be accounted of compared to the glory of eternal life and the bleſſedneſs of a good conſcience.

Protect me this night and all the time

time of my life from all dangers, and from all mine enemies ſpiritual and temporal, Continue unto me thy fatherly care, bounty and liberality, for which I deſire ever to be thankful. Bleſſed be thou, O Gracious Father, for all thy comforts of this life, for thy promiſes of a better life, and for the means thou affordeſt me to attain unto it. O make me a good diſciple of thy bleſſings, and for thy great love give me the grace ever to love thee and glorifie thee, with my hearty praiſes, and my careful obedience.

Maintain thy glory. Advance thy Kingdom. Preſerve thy Church from perſecutions, but more from hereſies, diviſions and vices. Pardon and convert her enemies. Make the light of thy Goſpel powerfully to ſhine unto the ends of the earth. Bleſs abundantly the King and the Royal houſe: Let it ever afford Defenders of the faith, and Protectors of thy Church. Be gracious to my family and all the branches thereof. Let thy grace

and

and thy peace and the ſpirit of thy fear abide in it, and with all our brethren in Chriſt. Guard us with thy providence, Guide us with thy counſel, and afterwards receive us to glory, through Jeſus Chriſt our Lord.

Our Father, &c.

The Authors Devotions for his particular ſelf.

Daniel 12. 13.

But goe thou thy way till the end; for thou ſhalt reſt, and ſtand to the lot in the end of the dayes.

Soliloquy.

I Bleſs God it is no new doom to me that I muſt away. I have been going from the beginning of my days. Even then Death begun to ſtand behind me winding up the thred of my

life while Nature was spinning of it. All my life past Death hath it, and she hath now made of it one of the largest bottoms, so that she and I must come shortly to the end of the thred. Then shall I have done both living and dying in this world. Then shall I begin a life without end, a life expresst by the Angel to *Daniel* as consisting in two blessed states, successively; The first *a rest* after the long turbulent agitation of this earthly voyage, a comfortable rest in the God of my salvation: And that *till the end of the days*, the end of time, the consummation of all created things, to give place to a second and infinitely better state; the eternal beatifical *lot* of Gods children, in which I hope to stand.

Neither can I be taxed of presumption to look to have my lot with the great Prophet *Daniel* in that glorious revolution; since by the promises of the Gospel I am invited to no less lot than to have God for my portion, to have God in me, and be my self in God.

God. So much was obtained for me by my Saviours last prayer to God his Father. So much was purchased for me by my Saviours death on the Cross.

After I have raised my Meditation to these high and certain hopes, and fixed my heart upon them, Lord! how much am I disdained with the powerfullest incentives of worldly desires, and the principal worldly objects of envy and admiration! I look upon this low world, as if I were seeing the Earth from Heaven. But what! I live in Earth, and must, as long as God makes it my station: And in it I must bear the incommodities of this muddy cottage, my body, where it rains in with Catarrhs, & the whole crazy building would tumble down and crumble to dust, were it not held up with new props every day. Besides, is there not a perpetual warfare for men upon Earth, especially for the godly man? May not the society of men be distinguished into two ranks, the oppressor and the oppressed? and

all again put into one row of offenders againſt their Maker? What a great part of the earth lieth under the helliſh darkneſs of Heatheniſm and Mahumetiſm? What a great part of the Church is brutified with groſs idolatry, and blindly enſlaved to the covetouſneſs and ambition of thoſe that have turned Religion into a temporal traffick? Among that Epidemical corruption how few retreats are there for the worſhippers of God according to his truth and command? What a publick hatred againſt thoſe that will worſhip none but God, and will have no Mediator but Chriſt, and acknowledge no foreign power above their King? How ſtrong is the reign of Satan in this ſad world? How weak is the power of godlineſs in it? Hath not wickedneſs its conſtant courſe, while the goodneſs of the beſt of us is as the morning cloud and the early dew that paſſeth away? How boldly do the Devils ſervants do their Maſters work, and blaſpheme Gods good name.

How

How ſeldom and how weakly do Gods ſervants ſtand for the defence of their great Maſters glory? *Woe is me that I ſojourn in Meſech, that I dwell in the tents of Kedar! My ſoul hath dwelt too long with them that hate peace*, that abhor truth and holineſs, that work iniquity with both hands. But I have a greater reaſon than the iniquity of others to make me weary of this life, It is my ſin, mine own ſin, *that law in my members warring againſt the law of my mind, and bringing me into captivity to the law of ſin.* It is that captivity which makes me cry as a better man did before, *O wretched man that I am who ſhall deliver me from the body of this death?* Yet I muſt add with him, *I thank God through Jeſus Chriſt our Lord.* O how great a reaſon I have to praiſe God that I can ſee my ſinful condition? that I ſee my danger, and that at the ſame time I ſee my remedy? Yea ſee it, and take it, and apply it to my ſelf: A remedy of infallible vertue, A ranſom of infinite value, to

redeem me from sin, and the wages of sin which is death, from that worst sort of death the portion of Gods enemies for ever; and to promote me to the best kind of life, the life of holiness and glory eternally with God, yea, the life of God in my measure. For this certain hope I thank God through *Jesus* Christ our Lord. God who was pacified with me through *Jesus* Christ our Lord, hath given me for his sake remission of my sins, hath even given me that beloved Son of his, and himself with him; so that I may say with a heavenly confidence, *I am my Beloveds and my Beloved is mine.* Lord *Jesus* come quickly, and bring me to the rest appointed for me, there to enjoy a holy happy quiet state, till I be called to stand in a better, glorious, and everlasting lot.

PRAYER.

MY great and good God, Maker of my Body, and Father of my Spirit, by whom and for whom I live, I have had in my life a long combate with my sinfulness, many experiences of thy just chastenings, and more of thy fatherly compassions, which were made more evident and sensible unto me by the comparison of thy judgments upon the wicked world, who have eyes and will not see thy truth and thy will, but resolvedly walk in the vanity of their unregenerate sense, till they slide into final perdition. Blessed be thou, O my God, that thou hast reclaimed me from the ways of perdition by thy fatherly rods, That thou hast enlightened me with the knowledge of thy holy will and thy saving promises. That thou hast taught me by thy Word, and converted me by thy Spirit, making me know and foretaste *what is the hope of*

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thy calling, and what the riches of the glory of thine inheritance in the Saints, And what is the exceeding greatneſs of thy power to us-ward who believe, according to the working of thy mighty power. Bleſſed be thou for uſing that mighty power to ſubdue my corrupt nature, and preſerve me from the contagion of this wicked world, working in me repentance from my great ſins, and enabling me to embrace by faith the merit of my Saviour *Jeſus*, who hath made my peace with thee, and by his good Spirit hath ſpoken peace to my ſoul. I bleſs thee for the fatherly watchful care of thy good providence, whereby thou haſt fed me, protected me, defended me againſt incenſed and active adverſaries, and through hard paſſages haſt made ways for me where there was no way. It is of thy ſingular love and miraculous power that I was reſcued from trials too great for me to overcome. I was almoſt in all evil hands of wicked men had got hold of me,

me, the powers of Hell had encloſed me on every ſide, but God who had ſet me apart for his ſervice and glory, ſmote their rage with blindneſs, and made me to eſcape as a Bird out of the ſnare of the Fowlers; for which admirable deliverance my life in this world muſt be a perpetual, and my life in Heaven an eternal thankſgiving, unto thee the great and good God of my ſalvation. I bleſs thee my gracious guide, that in the publick diſtractions thou haſt given me the grace to ſtand to my duty, and in the general ſtorm haſt provided a ſhelter for me under the ſhadow of thy wings, whence I could ſafely behold the violent tragedies of a ſad and wicked time, thy judgments upon a ſinful Nation, and thy wonders for the preſervation of thoſe that feared thee and truſted in thee. Bleſſed be thou O God of patience and comfort, that thou haſt given them and me patience and comfort in the long trial, and in thy good time haſt made it to end in a

gracious

gracious deliverance. I bleſs thee for making the various turns of publick buſineſſes effectual to open mine eyes to ſee the vanity and deceitfulneſs of the moſt deſirable things of this world, enough to wean my heart from them, and make it ſettle and fix upon thee the ſovereign and permanent good which never diſappointeth the poſſeſſor, neither in this life, nor in the life to come. And withal I bleſs thee for allotting me ſuch a competency of thy temporal bleſſings, as both kept me from envying my neighbours, and gave them little occaſion of envying me. I bleſs thee for being my ſure portion in the land of my pilgrimage, for preſerving me from the bondage of debt, for making me the head and not the tail of my Family, and teaching me by that diſpenſation of thy providence what duties thou requireſt of me.

Alas! when I conſider what duties thou calleſt me unto, thoſe eſpecially of my beſt and heavenly calling, I am caſt

caſt down with ſhame and confuſion of face, acknowledging that I have been very ſhort of imploying and more of improving my talent. Pardon, good Lord, pardon that criminal negligence. And withal mercifully accept thoſe few defective performances of thy ſervice, for which with a ſincere heart I have laboured. And though I be but an unprofitable ſervant, yet by thy great mercy let me enter into the joy of my Maſter. Great ſearcher of the hearts, thou knoweſt that the chief cauſe of my longing for that joy is, that being free from corrupt fleſh I may offer unto thee pure duties with a pure ſpirit, and without end or interruption ſerve and praiſe thee, with all my heart, with all my ſoul, and with all my underſtanding. I have waited for thy ſalvation, O Lord. Into thy hands I commit my Spirit, into thy hands alſo I commit my Body, for thou haſt redeemed both, O Lord God of truth. And after thou haſt given reſt to my Spirit in thy heavenly

heavenly mansions, and to my Body in the dust, thou wilt rejoyn them, and make them enjoy together the full benefit of thy redemption in the glorious lot of thy Saints, whose glory consisteth in glorifying thee for ever.

FINIS.